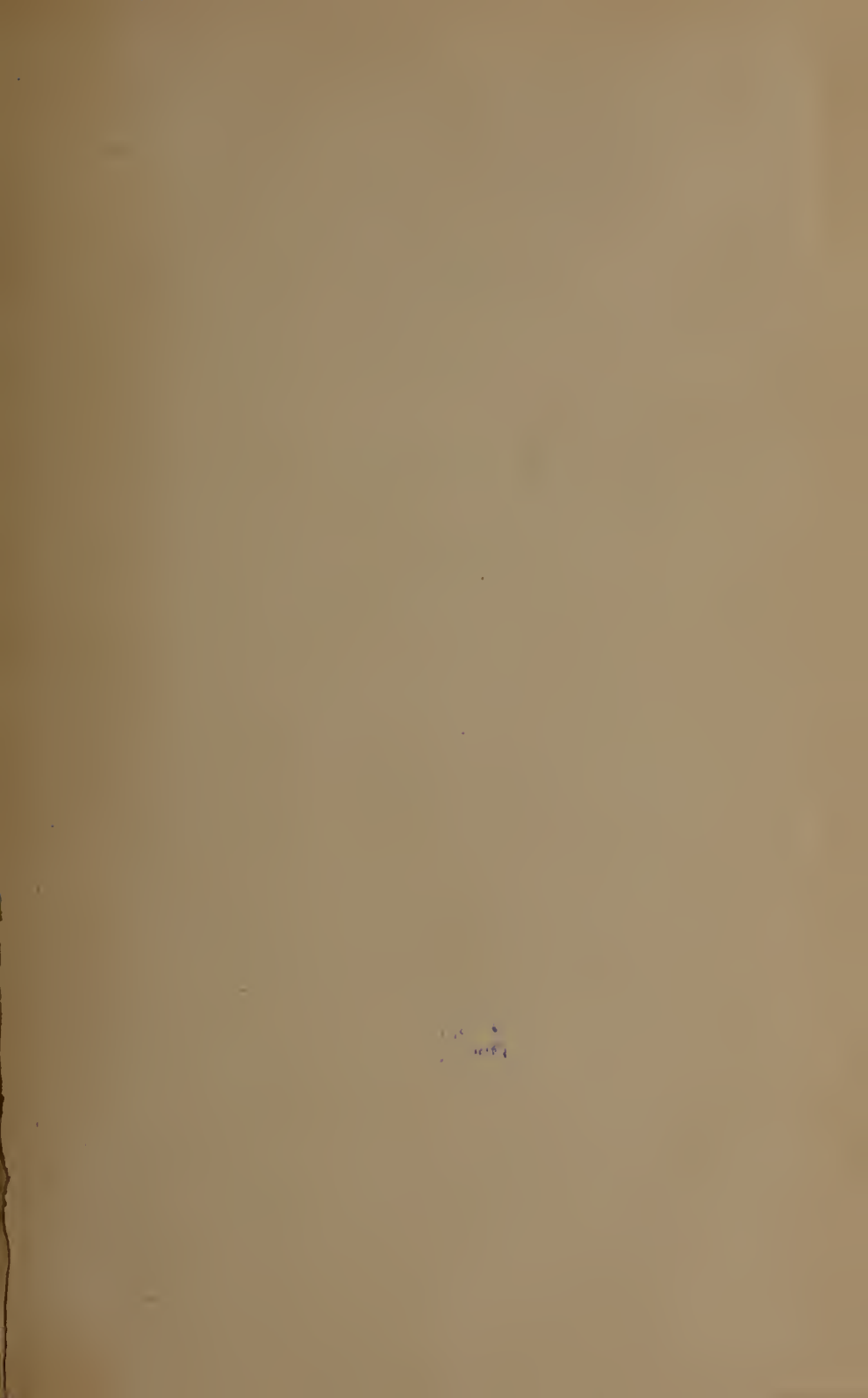


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No,

RESERVE
STORAGE







THE

Missionary Herald.

NOVEMBER, 1873.

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BOSTON.

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET.

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The Corresponding Secretaries of the Board are Rev. SELAH B. TREAT and Rev. N. G. CLARK. Letters relating to the Missions and General Concerns of the Board, may be addressed

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Congregational House, corner Beacon and Somerset Streets, Boston.

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GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island, . . .	_____
New York City and the Middle States, including Ohio,	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska, . . .	Rev. S. J. Humphrey, <i>107 Fifth Avenue, Chicago, Illinois.</i>
For the work in nominally Christian lands, . . .	Rev. Joseph Emerson, <i>Congregational House, corner Beacon and Somerset Streets, Boston.</i>

HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1860.

THE MISSIONARY HERALD.

VOL. LXIX. — NOVEMBER, 1873. — No. XI.



ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-fourth Annual Meeting at Minneapolis, Minnesota, in the Academy of Music, commencing on Tuesday, September 23d, at four o'clock, P. M., and closing Thursday evening, September 26th.

CORPORATE MEMBERS PRESENT.

New Hampshire.

Joseph B. Walker, Esq., Concord.

Vermont.

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Mark Hopkins, D. D., LL. D., Williams-town.

Rev. S. B. Treat, Boston.

Augustus C. Thompson, D. D., Boston.

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Langdon S. Ward, Esq., Boston.

Rev. John O. Means, Boston.

Samuel M. Lane, Esq. Stockbridge.

J. Russell Bradford, Esq., Boston.

Eleazar Porter, Esq., Hadley.

Rev. Isaac R. Worcester, Auburndale.

Rhode Island.

John Kingsbury, LL. D., Providence.

Constantine Blodgett, D. D., Pawtucket.

Connecticut.

Hon. William A. Buckingham, LL. D., Norwich.

John N. Stickney, Esq., Rockville.

Rev. Samuel G. Willard, Colchester.

“ Charles Ray Palmer, Bridgeport.

New York.

Montgomery S. Goodale, D. D., Amsterdam.

Henry M. Storrs, D. D., Brooklyn.

Charles P. Bush, D. D., New York City.

Ohio.

Israel W. Andrews, D. D., Marietta.

James H. Fairchild, D. D., Oberlin.

Theron H. Hawks, D. D., Marietta.

Indiana.

Samuel H. Potter, Esq., Terre Haute.

Illinois.

Hon. Charles G. Hammond, Chicago.

Gen. S. Lockwood Brown, Chicago.

Edward P. Goodwin, D. D., Chicago.

Ralph Emerson, Esq., Rockford.

Rev. Simon J. Humphrey, Chicago.

Wisconsin.

Edward W. Hooker, D. D., Fort Atkinson.

Aaron L. Chapin, D. D., Beloit.

Rev. Enos J. Montague, Fort Atkinson.

“ William E. Merriman, Ripon.

Minnesota.

James W. Strong, D. D., Northfield.

Rev. L. Henry Cobb, Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.

Missouri.

Rev. Constans L. Goodell, St. Louis.



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Rev. Sumner Clark, Wakefield.

Vermont.

J. M. Haven, Rutland.

Rev. J. P. Humphrey, St. Johnsbury,
East.*Massachusetts.*

Rev. J. H. Seelye, Amherst.

" Henry M. Parsons, Boston.

Nathan Carruth, "

Albert Bowker, "

E. W. Noyes, "

C. A. Richardson, Chelsea.

Hon. N. Borden, Fall River.

William P. Paine, D. D., Holden.

Rev. Joseph Peckham, Kingstons.

C. C. Denny, Leicester.

Rev. George L. Gleason, Manchester.

" D. L. Furber, Newton Center.

Jonathan Higgins, Orleans.

Rev. Edward O. Bartlett, Pittsfield.

" S. B. Morley, "

N. Austin Smith, Sunderland.

Rev. Henry W. Jones, Swampscott.

Samuel Smith, West Springfield.

Connecticut.

Rev. E. B. Bingham, Rockville.

" N. Beach, Woodstock.

New York.

Rev. William A. Robinson, Homer.

New Jersey.

C. C. Parker, D. D., Patsippany.

Pennsylvania.

Rev. William Grassie, Edinboro.

District of Columbia.

Prof. E. Whittlesey, Washington.

Ohio.

B. B. Gaylord, Portsmouth.

Illinois.

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Samuel Greene, "

Rev. Henry Bergen, Galesburg.

" H. G. McArthur, Geneseo.

Flavel Bascom, D. D., Hinsdale.

D. R. Holt, Lake Forest.

Rev. Henry E. Barnes, Moline.

" Henry M. Tupper, Ontario.

" Rowland B. Howard, Princeton.

Wait Talcott, Rockford.

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" G. A. Pollard, Glen Arbor.

" Calvin Clark, Marshall.

L. P. Alden, Quincy.

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Charles H. Pratt, Ashland.

Rev. George P. Folsom, Baraboo.

Dea. Charles M. Fowler, Bristol.

Rev. Thomas Gillespie, "

George L. Weed, Delevan.

Rev. N. T. Blakeslee, De Pere.

" D. C. Curtis, Fort Howard.

" E. G. Miner, Geneva.

A. Kimball, Green Bay.

Rev. J. K. Kilbourne, Hartland.

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Rev. E. Y. Garrette, La Crosse.

" C. H. Richards, Madison.

John C. Sherwin, Menomonee.

Rev. J. L. Dudley, Milwaukee.

S. M. Newton, Mondon.

S. H. Thompson, Osseo.

Hon. William C. Allen, Racine.

Rev. D. E. Bierce, "

" F. B. Doe, Ripon.

" M. L. Eastman, Royalton.

" O. J. Shannon, Sun Prairie.

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" T. G. Colton, Whitewater.

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" A. Morse, Austin.

H. Ketchum, "

Rev. H. C. Cheadle, Blue Earth City.

" J. L. Howell, Chatfield.

" J. G. D. Stearns, Clearwater.

" E. J. Hart, Cottage Grove.

" Charles Shedd, Dodge County.

" N. C. Chapin, Faribault.

" A. Graves, Glencoe.

" A. C. Lathrop, Glenwood.

" J. D. Todd, Granite Falls.

John W. Ray, Lake City.

Rev. W. A. Cutler, Little Falls.

" L. W. Chaney, Mankato.

" Edward Brown, Medford.

Rev. H. A. Stinson, Minneapolis.

" Horace Bumstead, "

Ralph W. Cummings, M. D., Minneapolis.

George Conant, "

Charles A. J. Marsh, "

Rev. A. M. Smith, Montecello.

" James A. Towle, Northfield.

" H. Willard, Plainview.

" J. W. Hancock, Red Wing.

" F. L. Fuller, Saratoga.

" A. J. Pike, Sauk Centre.

" Cyrus Pickett, St. Cloud.

H. Knox Taylor, St. Paul.

F. J. Hoffman, "

Rev. Thomas S. Williamson, M. D., St. Peter.

Rev. Benjamin Welles, White Bear Lake.

Elihu Smith, Worthington.

Rev. S. H. Barteau, Zumbrota.

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Rev. A. B. Goodale, Cedar Falls.

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Rev. W. W. Woodworth, Grinnell.

" D. S. Morgan, La Porte City.

" William L. Bray, Marshalltown.

" Thomas Bayne, New Hampton.

" T. O. Douglass, Osage.

" James E. Snowdon, Oskaloosa.

" Charles Dame, Quasqueton.

" George S. Biscoe, Tipton.

" M. K. Cross, Waterloo.

" H. L. Stanley, Wheatland.

Nebraska.

Rev. A. Farwell, Ashland.

Kansas.

Rev. Lauren Armsby, Council Grove.

Residence not given.

Rev. David Brooks.

Canada.

Rev. C. H. Brooks, Quebec.

Missionaries of the Board.

Rev. Elijah Robbins, Zulu Mission.

" D. Lindley, " "

" William Walker, Gaboon Mission.

Benjamin Schneider, D. D., Western Turkey.

Rev. J. F. Smith, Western Turkey.

" T. C. Trowbridge, Central Turkey.

" Allen Hazen, Mahratta Mission.

" George T. Washburn, Madura Mission.

" W. B. Capron, Madura Mission.

" S. R. Riggs, Dakota Mission.

" A. L. Riggs, " "

" Thomas L. Riggs, " "

ORGANIZATION.

At the appointed hour, the President, Dr. Mark Hopkins, called the meeting to order, Dr. A. L. Chapin led in prayer, and Rev. C. E. Dickenson was chosen Assistant Recording Secretary. The material portions of the Minutes of the last Annual Meeting were read by the Recording Secretary, Rev. John O. Means, together with the record of action by the Prudential Committee changing the time for holding the meeting, on account of the expected meeting of the Evangelical Alliance, in New York, at the regular time for the meeting of the Board.

Secretary Treat read the Annual Report on the Home Department; Secretary

Clark read a brief general view of the missions, and the Treasurer presented his Report, with certificates of the Auditors.

The President appointed the following committees : —

Committee of Nominations. Rev. J. Collie, Dr. C. P. Bush, and Rev. C. C. Salter.

Business Committee. Dr. I. W. Andrews, Dr. Alvan Tobey, Rev. N. Beach, Rev. J. Grant, and Rev. Marcus Ames.

Committee of Arrangements. Rev. W. A. Stimson, Rev. S. J. Humphrey, Rev. Horace Bumstead, Rev. A. Little, Rev. C. M. Terry.

On Tuesday evening the Board met at eight o'clock, and the annual sermon was delivered by Dr. Julius H. Seelye, of Amherst College, from Romans iv. 25 : "And was raised again for our justification." Rev. Henry L. Hubbell, of Ann Arbor, Michigan, and Dr. William P. Paine, of Holden, Mass., assisted in the devotional services of the occasion.

The session of Wednesday morning was opened at half-past nine o'clock, with singing, and prayer, in which Rev. E. J. Montague led.

Secretary Clark, in behalf of the Prudential Committee, read the following paper on

THE DEVELOPING POWER OF THE GOSPEL.

The condescension of God to man, of the Infinite Creator who inhabiteth eternity, to the finite, dependent creature of yesterday, has been a wonder to the thoughtful in all ages. The very possibility has been scouted as an absurdity, or as a fiction of an ignorant and superstitious age; and the reality has been rejected by modern science, that begins by denying any possible communication between man and God, and ends by ignoring the personality of both, or degrading man till he becomes really unworthy of consideration.

Far back in the earliest records of the race, one who reverently recognized the hand of God in the mysterious discipline to which he was subjected, exclaimed, "What is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning and try him every moment?" Centuries later the Psalmist, in one of his most exalted meditations on the works of God, breaks forth in amazement, "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" It is no wonder that mere human science and philosophy are staggered by the wondrous fact. Revelation only could give a satisfactory response, — "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

Strange that while this sovereignty over nature is finding ampler illustration every hour, in the marvelous progress of science, man's supernatural character should be denied; his relationship to the intelligent Author of nature ignored, and the possibility of communion with him rejected, though based on his original endowment, and the infinite capabilities of his spiritual being.

Yet if there is any one lesson to be gathered from the history of the race, in every age and clime, it is this, that just in so far as man loses sight of his true relationship to God, and merges his life and thoughts and feelings in nature, does he sink in moral degradation. The recognition of the spiritual relations of man to his Maker is soon found to be the prime condition, not less than the inspiring motive, of that development of the intellectual powers essential to his dominion over the physical world, and of that control of the baser elements of his own being that would otherwise soon fester in moral corruption. It is when men hold the truth in unrighteousness, and though they know, or might know God, do not glorify him as God, that they

are given over to vile affections, and the moral corruption becomes most complete, though they still preserve, it may be, for a season, the outward forms of a high civilization. The greatness of the fall is proportioned to the original elevation. The popular forms of infidelity and religious error, however much their advocates may boast of exalting man, invariably begin with actually degrading him, till he becomes incapable of higher spiritual communion, if not unworthy of it; prayer, a mockery of sounding words in the empty air; sin, conscience, fear of retribution, unfortunate words of little significance to a culture "that knows the best that has been thought and said in the world." Words once of solid content, and expressive of the deepest experiences of the human heart, are emptied of their meaning, or with studied intent, confounded one with another. Yet the great facts of human life and its necessities remain, and it is only as we recognize the old orthodox conception of man as a spiritual being, made in the image and likeness of God, capable of knowing and loving him, that we reach solid ground on which to rest the possibility and probability of a revelation, the facts of history, or the profounder experiences of the human soul. It is only through the orthodox conception of the greatness and native dignity of the human spirit, its voluntary degradation and enslavement under sin, and possible redemption by the grace of God, that the mysterious problems of human life and destiny find a satisfying solution. History revolves about the cross. The whole creation groaneth and travaileth in bondage until now, waiting for the redemption of the sons of God—the triumph of the spiritual agencies employed for the redemption of humanity. Science and art and philosophy are to do their part in securing man his rightful dominion, in conscious or unconscious service to a higher agency than either. The time of the consummation hastens on with ever-increasing rapidity; "the earth helpeth the woman."

The gospel is to-day a power in the minds and hearts of men, the world over, as never before. It modifies the policy of governments; it enters into civilization, and gives shape and coloring to the thoughts and sentiments of millions that know of its essential character only by name.

Christianity, of all the religions of mankind, recognizes the worth of the individual soul. It breathes an entirely new spirit into civilization and culture. It reckons its triumphs not by the material results that follow in its train, but by the social and spiritual development of individual minds and hearts; by its training of immortal souls for a higher life. By the sublime declaration, He "bath made us kings and priests unto God," it strikes a death-blow at all forms of political and ecclesiastical oppression, vindicates the inherent rights of man, and lays the basis of civil freedom, of social and moral progress, wherever it is received.

The outside observer might have gazed with admiration on the proud cities that once filled the valley of the Nile, or gathered the splendors of the East to the banks of the Euphrates and Tigris; or lingered with delight amid the glories of Athens in the days of Pericles, or the magnificence of imperial Rome; but a closer inspection would have revealed the gilded show, the misery of the masses of the people, the moral corruption that was at the heart of the best culture, the precursor of ultimate and even speedy ruin.

It was not in ignorance of what humanity had achieved, or of the real character of the civilization of his time, that the great Apostle of the Gentiles declared that the Gospel of Christ was the power of God unto salvation to every one that believeth, be he Jew or Greek, barbarian, Scythian, bond or free; and the measure of real progress in every nation and country since, is the measure of the practical influence of this gospel on the thoughts and conduct of men. We may go farther, and say that the measure of real progress is proportioned to the purity and simplicity of the forms under which the gospel is presented. The long eclipse of the church in the Middle Ages, was the eclipse of civilization and progress. The church was the depository of whatever of value the former ages had to transmit, and in due time brought forth her stores,

for the inauguration of a new era. The standard of progress that was possible with such a combination of truth and error as exists in Romanism, was reached before the Reformation, and still exists with little change in the Roman Catholic countries of both continents. The semi-reformed churches in Europe, more or less embarrassed by their relations with the State, mark an advance upon Romanism in varying degrees, according to the measure of their reform. But the developing power of the gospel upon national life was exhibited in its greatest fullness in the marvelous energy so suddenly evolved in the United Provinces of Holland under the lead of William the Silent; in Puritan England of the Commonwealth; and in the ampler, freer, yet more remarkable development of man in these United States.

It is not the energy of one mind, or a few leading minds, moving the great inert mass; it is the combined energies of individual souls, awakened, stimulated, empowered, by the quickening ideas and moral forces of the gospel, that show it to be the power of God unto salvation. We need not call attention to such obvious illustrations of the subject as are presented in the relative condition of Spain and England, of Ireland and Scotland, of Mexico and the United States. The uniform, unvarying connection of social and material prosperity, reaching down to the humblest classes in the State, with the gospel in its simplicity and purity, may well be accepted as a law of the Christian economy. But we cannot forbear dwelling, for a moment longer, on the peculiar testimony of this English race of ours. If we may believe Mr. Taine, the brilliant critic of English Literature, and certainly not partial to Evangelical views, our ancestors, a thousand years ago, for native ferocity, for coarse, brutal passions, could have had few equals in the ancient or modern heathen world. The courtesies of chivalry, and the influence of Romanism, toned down these native elements to milder expression, and induced a superficial refinement; but effected no radical change. Ever and anon, upon sufficient occasion, the thick blood showed itself in all its original brutality. It was not till the Reformation, till the incoming of renovating life forces from without, that the England of history was born — the England of Bacon, Shakespeare, and Milton; of Bunyan, Howe, and Owen; of Cecil, the Pitts, and Edmund Burke; and that long list of divines, statesmen, scientists, and philosophers that have made that little sea girt isle such a center of power and far-reaching influence among the nations of the earth. And nowhere but in such a Christian land, and under the influences of Christian institutions, the home, the school, and the church, are developed individual souls in all the fullness and beauty of moral character, —

“With whom the melodies abide,
Of the everlasting chime;
Who carry music in their hearts,
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their souls a holy strain repeat.”

It is not the material progress that everywhere marks the influence of the gospel; it is not simply the civilization, with its arts and sciences, and the multiplication of the comforts and luxuries of life which it inspires, that are here specially noticed. These are but incidental results, brilliant though they are, and worthy of thoughtful consideration by those who would judge of a system by its fruits. But what we here call attention to, is the *wide diffusion* of these results in individual homes, and above all, the development of individual souls into all the fullness and beauty of moral and spiritual character. Here is the glory of the gospel. In the preparation and training of individual souls for heaven, spiritual agencies meet. The proper spiritual in man, enslaved, stunted, dwarfed by sin, is disenthralled, and quickened to a new life; the true development of his original endowment begins, and the gospel displays its real character. The accidents of race, country, clime, education, touch not the deeper relations of the soul. The manifest results of barbarism, superstition, physical and moral degradation, protracted, it may be, through centuries, are but the incrustations,

more or less dense, that have gathered over the living spirit — the symbols of its debasement. But the gospel is the power of God unto salvation to every one that believeth, of whatever race, whatever may have been his moral and social condition.

It has been left to this nineteenth century, to this period of intensest material progress, of strife for wealth and the consequence it gives, and too often for the mere animal pleasures it places within the reach of its possessor, — it has been left to this century, and to the missionary enterprise, to give proof amid men of every race and clime, of that quickening energy which provides at once the impulse and the sustaining force of all true intellectual activity and of all high culture, to illustrate the possible greatness and glory of every human soul, to vindicate the wisdom and the glory of God in its redemption.

Our civilization has been the slow growth of ages, and we are prone to judge from our experience that ages will be required for the development of a similar civilization in heathen lands. The incidental refinements, the usages and forms of cultivated social life, are of comparatively slow growth; they belong to the lower realms of the physical and intellectual world; but the development of a spiritual manhood and womanhood, through the quickening energy of the gospel and the new life-forces from the in-breathing of the Divine Spirit, is quite another thing. There was but little of the high civilization of our day in English homes two centuries ago, but there were intellectual and moral giants in those days, whose grand conceptions we can hardly realize.

The same principle finds illustration in every mission field around the globe. Men born of heathen parents are now eloquent preachers, teachers in colleges and seminaries, writers of books, editors of newspapers, and in less than a single generation are putting themselves upon a plane of equality, in intellectual and moral character, with members of our own favored race. The Karens were long regarded as an inferior people, but native Karens have been left in charge of a large Theological Seminary, requiring ability of the highest order, and have more than fulfilled expectations. For want of American teachers, the instruction in the Jaffna College, in Ceylon, and in the Tamil Seminary, at Pasumalie, has been left to native Professors, with admirable results. At the fiftieth anniversary of the establishment of the mission to the Hawaiian Islands, the principal orator was a man who in infancy had narrowly escaped death by being buried alive by his heathen mother. For an hour he held an audience of over 3,000 persons in rapt attention, as, without a note before him, he rehearsed the triumphs of the gospel among his people, — the orator himself, by his range of thought, his finished language, his graceful manner, his lofty Christian sentiment, furnishing, in his own individual development, the finest illustration of his theme.

A few years since, admiring crowds in Edinburgh listened to the eloquence of a Zulu Caffre, brought up in mission schools — the heathen boy developed into the Christian man. At the recent conference of Allahabad, in India, of the one hundred and eighteen delegates, representing nearly all the Christian bodies at work for the evangelization of that country, twenty were native Hindoos of different castes and of different languages, graduates of mission schools and seminaries, sitting side by side with graduates of English Cambridge and Oxford, and American Amherst, Williams, and Yale, *as their peers*, and vindicating their character by the papers they presented on mission topics, and the discussions in which they took part.

It may be said that these are exceptions; and so are the great men, always, who represent the nation to which they belong and give it its character before the world. They are the flower of the people, some doubter may say; but as President Eliot recently remarked, to such a criticism upon his praise of the young men who go forth, year by year, from the halls of Harvard, "True, but it is their flower which characterizes a people, and contains the seeds of their future."

When imbued with a single-hearted devotion to the cause of Christ, willing to forego the personal advantages they might reap from their education and elevation above the masses of their people, and to give themselves to self-denying labors in their be-

half, such men constitute the hope of the missionary enterprise. They are to take up and carry forward what the missionary begins. His relations to the work are, at best, temporary; theirs are permanent. They may lack the practical wisdom that comes from large experience and observation, and for a time they may need the counsel and moral support of the missionary; but the good sense and discretion shown by many, in the conduct of affairs, have been a matter of frequent surprise, and another illustration of the developing power of the gospel.

What shall we say of the Christian life developed in the hearts of believers on mission ground; the trustful faith, the single-hearted devotion, the patience under trial and persecution, — the vilest and the most degraded washed and made clean in the blood of Christ, — death-beds radiant with the light of the cross! Imperfections there may be, and some relapses at times into old ways, to try the faith and disappoint the hope of the missionary; yet evidences, in many, of the power of the Holy Ghost, that fill his heart with joy. The flower of the people, if you please, but the flower which contains the seeds of a grander future. Time would fail to speak of individual examples to be found in every mission field, — Zulu, Hindoo, Chinese, Hawaiian, Dakota, — Jew and Greek, barbarian, Scythian, bond and free, — men once dead in trespasses and sins, now quickened by a divine life.

We have chosen our illustrations from purely heathen lands, rather than from those partially enlightened, nominally Christian. They show the power of the gospel to bring men up from the lowest degradation to the high plane of a Christian manhood in a single generation. The arts and usages of cultured life follow quickly, in the natural order, but require time for their development after the type of the older communities. But the time required for this is far shorter than is generally supposed, in view of the immense vantage-ground we now possess — through the press, and the easy and rapid intercommunication of ideas as well as of material products. The missionary has at his command the best thought of all the ages as the instrument for the social and moral elevation of the people among whom he labors. Nations are born at once. The railway and the telegraph are henceforth the symbols of Christian as well as of material progress.

The gospel, thus the power of God unto salvation to every one that believeth, — nations developed not by the slow processes of human progress after the lapse of centuries, but in a generation! What motives to Christian effort! What fields are presented to a generous Christian ambition that seeks to do a great work for Christ and humanity; what a solemn duty laid on the hearts of the stewards of God's bounty in this favored land; what a glorious hope for the future of the race, when Christian institutions shall become the common heritage of all the children of men; when our Lord shall see of the travail of his soul and be satisfied! What a blessed privilege to have some part in the great consummation!

This paper was referred to a special committee, consisting of Dr. J. W. Strong, Rev. L. T. Chamberlain, Dr. C. C. Parker, Rev. H. M. Parsons, Rev. H. L. De Forest, Rev. W. A. Robinson, and Dea. D. R. Barber.

Secretary Treat presented the following paper in behalf of the Prudential Committee, on —

PRESENT DUTY OF THE BOARD TO ITS MISSIONS.

The Prudential Committee find themselves embarrassed by questions which are pressing for a speedy answer. Most of them are embraced in the inquiry, "Is it practicable to enlarge, to any great extent, the work which we are now doing; and, if practicable, is it desirable?" Or, to change the formula, "What limits shall we prescribe to our endeavors, keeping in mind, fully and impartially, the conditions of the problem?" As soon, however, as we examine these conditions, we find them so diverse and so difficult to harmonize as to invoke the highest wisdom.

On the one hand, there is the divine will clearly disclosed in the command of Christ, "Preach the gospel to every creature," — a command which has become all the more urgent and imperative, because of the grievous dishonor which it has suffered; and, over against it, is the measureless ruin of hundreds of millions, immortal like ourselves, — a ruin which is just as appalling as it was when the Great Apostle wrote the first chapter of Romans. There is, again, the constant but unuttered plea of all those who would gladly welcome the true Light, were it only to shine upon them. There is, once more, the glory of that Kingdom, destined to fill the earth, but which tarries now because of the languid, procrastinating loyalty of its friends.

On the other hand, there is the long roll of our churches, heirs to priceless memories, and heirs to privileges more priceless still, entrusted with the rarest opportunities for Christian work, endowed with amazing capabilities for such work, but wholly unconscious of their strength; needing, above all things else, some noble and inspiring service to show them whereunto they are called; and needing therewith that sanctified insight which will enable them to thread their way, wisely and safely, through all the conflicting claims which are knocking at their doors.

In these circumstances, the Committee are constrained to solicit for their guidance the deliberate judgment of the Board. "Upon what seale shall they carry forward the missions under its care?" or, to submit the precise point, "Shall they, or shall they not, regard themselves as authorized to enlarge their operations to such an extent, and in such directions, as the providence of God shall seem to invite them?"

In stating the grounds of their perplexity, they must refer, very briefly, to the *vastness of the missionary field which is still unoccupied*. Necessity is laid upon them, by reason of their office, to know something of the guilt and wretchedness of their fellow-men; and it is with unceasing heaviness of spirit that they see what multitudes are dying without the knowledge of Christ. They remember that the bread of life, like the loaves furnished miraculously to the five thousand, has been freely given to his disciples to be given as freely to others; but how few, alas, have received it! A breach of trust, more palpable and more deplorable, it is impossible to conceive. And it is not strange that the skeptic asks exultingly, "If you believe what you profess to believe, why do you hold back the truth from the nations that know not God?"

But the Committee deem it more to their purpose to mention the *urgent claims of our missions*. An exhaustive presentation of these claims is impossible. And it pains them to know that, in the brief space which can be given to this theme, they must of necessity fail to do it justice. Arguments can be adduced, and many of them; pleas can be urged, some of them of great force; and yet, behind the strongest array of facts and reasons, there is something which, in their belief, outruns all logic, and leaps to its conclusions, as it were the simplest and clearest of intuitions. They see the past slowly and silently unrolled by an invisible hand. They see the grandest successes lying in patches on the gloom and darkness of paganism, like gleams of sunlight intermingled with the shadows of a changeful summer day. They recall the sufferings, as well of the quick as the dead, and think what a price has been paid for our achievements. They see the men and the women who are still in the midst of the conflict, so dear to thousands of Christian hearts, but some of them set apart even now, it may be, to the baptism of fire. And they see something more, — a great cloud of witnesses, gathering faster and faster from every heathen shore, and seeming to plead with us, by the Lamb that was slain from the foundation of the world, and by their own ineffable joys, to attempt, not less, but more, far more, for our stricken, perishing race. That which can be felt, but not described, — would that that could be apprehended, believed, here to-day!

Certain considerations, however, the Committee will venture to suggest: —

1. *Our existing missions have been commenced under direct providential guidance.*

From the beginning hitherto we can say, "The Lord of the harvest has sent forth laborers into his harvest." Hall and Newell were sent to India, — divinely sent; hence the noble work which has been accomplished there. Goodell, Schauffler, and Dwight, were sent to Constantinople, — divinely sent; but no argosy was ever freighted with such wealth as they carried with them. Bridgman, Abbel, and others, were sent to China, there to wait for the opening of its gates. The hour came at last, not as they had thought, but in God's own mysterious way; and they passed within, proffering to all the unsearchable riches of Christ.

And so it has always been. For the youngest of our missions, as for the oldest, the record is the same. The two young men who sailed down the Pacific Coast last autumn to Western Mexico, — it was the Faithful One who guided their steps! That heroic woman who had compassion on Northern Mexico, and began the work which, with the divine blessing, this Board will complete, — she went not there unbidden and alone! Whenever we look at these groups of our fellow-servants, scattered all over the earth, we should remember that they are building on foundations which the Master-builder himself has laid.

2. It is but a step to the inference, that *every field now occupied by the Board is desirable and hopeful*. The Committee have learned that in such high matters as the commencement of missions, the wisdom of man is of little value. Hence it has been their aim to follow, not to lead. And here, in this presence, they thankfully recognize the special and signal mercies which they have received.

What grander undertaking, for instance, can Christian men desire than that of sending the gospel to the millions in European and Asiatic Turkey, whom the comity of missions has left to us? It is not merely the problem of saving myriads of our fellow men that we are to solve. It is a question, as well, of reënthroning the doctrines which the Apostles preached, just where they preached them, and for which the martyrs died, just where they died for them. It is a question of raising to a higher plane of civilization a vast empire, destined to fill in the future, as it has filled in the past, a large space in the annals of the world.

In Hindostan we are striving, with others, to impart the leaven of divine truth to a population, the very thought of which, by reason of its magnitude, becomes a burden, assured that it will and must play a leading part in the history of coming centuries.

Of China and Japan, what shall we say, except this only, that if we had not already gone there, who would not wish us to be there, with the least possible delay? In Africa we have one of the best locations to be found on that continent, — a chief objection to it being that too many, appreciating its advantages, have followed us. Looking at the smaller fields, it must be obvious to all that Micronesia is invested with those peculiar attractions which, for fifty years and more, have clustered around the missions of the Pacific. The work in behalf of the Dakotas seems to the Committee the most interesting and the most promising that is going forward among the aborigines of this country.

And which of our later missions would the constituency of the Board strike from the roll? Not, certainly, the two which are so near to us on the Southwest, and which have commenced so auspiciously. Not the oldest of them, in distracted and unhappy Spain; for it would ill become the only large missionary society in the world which has entered that historic land, to retire so early, and leave its millions a prey perchance to Romanism and absolutism, perchance to communism and anarchy. Not the mission in Italy, where "a great door and effectual" has been opened unto us, and where patient and well-directed efforts can hardly fail to do much for the twenty-five millions who have suffered such grievous wrong, from a religion, of which it is the crowning dishonor that its head has proclaimed himself infallible. Not the mission in Austria, where the way of the Lord has been prepared for us beyond all expectation, beyond all hope even, and where we may see, at no distant

day, a large and prosperous mission, sending forth its transforming influences to all parts of the empire.

3. *All the missions, except the more recent, have received frequent and precious tokens of the divine favor.* Take the brethren who have been longest in the service, and place them on the stand. Ask them whether He who gave them their commissions, has fulfilled all his word. They will tell you in reply, "Not one promise has he failed to keep. When we have passed through the deep waters, he has upheld us. When we have spoken with stammering tongues, he has helped us. When we have prayed for his quickening spirit, he has heard us. To us even has this grace been given, that we should guide the dark-minded and the lost to the sceptre of Emmanuel. Yes, we have seen One like unto the Son of Man walking among the golden candlesticks, their light and their everlasting joy. And some of these dear brethren have received the same great commission as ourselves, and so have become "fellow-workers with us unto the Kingdom of God."

4. *Some of our missionaries are calling loudly for reinforcements.* Not a few of them would appeal to us, if they could, in this wise, "We are weary and faint. We have waited long for help; but we have waited in vain. We must be allowed, therefore, to appeal to 'the altar of witness' between us and the churches, — to human eyes never visible, but to the Omniscient One never invisible. We claim the fulfillment of that implied covenant, whereby the friends whom we left behind, were to care for us in all fidelity, and especially to keep our ranks full. If an earthly government, on sending forth an army, becomes solemnly pledged to guard against all waste of life, how much rather should our lives be dear to those who abide in the home-land, even as they are dear (for he has told us so) to the watchman of Israel!" Who could resist the force of such a plea? Look at the two brethren, toiling in weakness and loneliness, three thousand miles beyond the Sandwich Islands (their wives far away from them, because of broken health), and yet refusing to leave their posts till help shall have come. What, alas, if it should reach them only to lay them in their graves!

5. *Our missionaries, without a more generous support, must fail of securing the legitimate results of their labor.* Speak to them of retrenchment; or ask them to rest content with their present endeavors. They will say at once, "The time for a larger fruitage seems to be just at hand. The work of preparation, indispensable at first, but always wearisome, is well nigh finished. The day of small things, — that, too, has nearly passed away. After the sowing and the watering comes the harvest, with the shout of the reaper, and the joy of ingathering. Why, then, just at the culmination of our plans, will you cause our hands to droop, our hearts to faint?" And the Committee beg leave to repeat the question, "Why?" What husbandman, after clearing his land with unstinted cost and painstaking, and after preparing it for successful tillage, declines to send into his fields the laborers who are needed for securing the largest results?

* Such, in brief, are the claims of the brethren who are turning their thoughts hitherto-day, and pleading with the God of missions that our deliberations may be for the enlargement and beauty of his kingdom. It is for the Board to pass upon these claims, and to say what shall be done to meet them.

In the judgment of these servants of Christ, *the first and most imperative necessity is an increase of laborers*; and it grieves the Committee to say that their efforts to secure reinforcements, during the past year, have been less successful than they had hoped. At times, indeed, they have been tempted, because of their perplexities, to account "a man more precious than fine gold," "even" "than the golden wedge of Ophir."

The urgency of the case will appear from the fact that, besides the few already under appointment, eight ordained missionaries are needed, this very day, to relieve

those who are tottering and fainting under their burdens. To say nothing of the dictates of Christian sympathy, making no account of promised coöperation, the sheerest humanity requires that recruits be sent to them with the least possible delay. And when these eight shall have gone to their posts, nineteen more will be needed to place our missions in what may be called, for convenience, "good working order;" in other words, to do for them just what sagacious business men would do.

But the Committee do not wish to make the impression that twenty-seven missionaries even will suffice. No. If we are to move forward as fast as the Saviour shall beckon us, we must call for a third enlistment. Of these twenty-seven, not one is asked for Japan, which presents such extraordinary claims; not one for China, which opens to us such immense fields; not one for European Turkey, where the missionaries seem to have reached the era of undoubted success; not one for the Dakotas, to the end that the wild Indians of the upper Missouri may receive the gospel of peace, and so abstain from such terrific outbreaks as burst upon the people of Minnesota eleven years ago.

It will be said, perhaps, that we cannot spare the men. But is it true, in very deed, that the Congregational churches of these United States, after keeping nineteen-twentieths of their ministers at home, cannot surrender the remaining twentieth, and thereby (as this small fraction certainly would) largely increase the number of our missionaries, and hasten the redemption of our race? Would the Anointed One who himself anoints all true preachers of his word, condemn such a distribution of our forces? The Moravians have done more than this — much more; and yet no frown of his for this cause has ever rested upon them.

A second necessity, not less imperative, is a decided advance in the receipts of the Board. The reasons for this are obvious; and yet there are two considerations which the Committee deem it proper to mention.

1. *Prosperous missions, up to a certain point, become more and more expensive.* Take the native agency, as an illustration. This costs but little at the outset; afterward, however, the truest economy requires that it be freely used. So with other helps and appliances.

2. *The manifoldness of our work,* the Committee have reason to think, *is not duly appreciated.* In the earliest stage of its endeavors, the Board is simply a Foreign Missionary Society. It sends out laborers with instructions to master the language, and preach the gospel, as soon as they can. Very soon, however, schools must be organized — for day pupils at first, and afterward for boarding pupils. In due time normal schools, in some form, will be called for; as also seminaries for the training of young men for the sacred office. Early, moreover, the press must be subsidized; as tracts must be published, and books also, educational as well as religious; and when the requisite qualifications shall have been secured, the Bible must be translated. Places must be provided for public worship; and though they may be hired for a time, it will be necessary, sooner or later, to erect buildings, to be paid for in part, it may be, by the Board. And when churches shall have been organized, and native preachers provided for them, the work of a home missionary society must be undertaken; that is, churches in their inevitable weakness, often in their deep poverty, must receive aid in supporting their pastors.

The Board, therefore, performs the functions of (1) a Foreign Missionary Society; (2), a Home Missionary Society; (3), a Publishing Society, expending at Constantinople alone more than \$10,000 a year; (4), a Church Erection Society; (5), a School Society, embracing day schools and boarding schools, and doing hereby what none of our Congregational Societies are required to do; (6), a College Society of a peculiar kind, by providing buildings and other needful appliances for training schools, and by supporting the teachers assigned thereto; (7) an Education Society, by supporting young men who are preparing for the pastoral office. As bearing on

the last two functions it may be stated, that our missionaries have under their care, in a course of preparation for the ministry, more students than are enrolled in all the Congregational seminaries of the United States; and the cost of their education and support falls largely upon the Board. The Committee are confident that the churches, in making their contributions to our missions, have not kept in mind the variety and complexity of their labors, and have failed, especially, to realize that in giving to the Board they were virtually giving to half a dozen societies.

It has been suggested, that to evade this difficulty, new organizations be formed in order that what is done by our Congregational societies at home, may be done abroad; in other words, that there be a "Foreign Publishing Society," a "Foreign Church Erection Society," a "Foreign Home Missionary Society," or, it might be called, a "Foreign Church Aid Society," etc. But there are two objections to this plan: (1), the different operations going forward in a mission ought to be under the same directing body, else the gravest complications may arise; (2), the cost of sustaining several societies would be greater, probably, than that of sustaining one. The income of the Board during 1871-2, for the old work and the new, was \$445,824.23. Of this sum there were deducted for home expenditures (including some items which might be called "foreign," because they were incurred solely to enhance the efficiency of the missions), only about 8 per cent. Or, to speak with perfect accuracy, 8.125 cents were deducted from each dollar received, leaving 91.875 cents for the support of the missions. It would be difficult, to say the least, to conduct the business of several societies with the same economy.

Thus the Committee have endeavored to place the Board in the position which they are called to occupy, and indicate therefrom what they are compelled to see. They are oppressed with the feeling, however, that they have failed to do justice to their theme. They cannot turn their thoughts to certain of our missions without the fear, that tidings of some great bereavement may be on their way to us, perhaps at our very doors! And He who died for the sin of the world, how can they think of Him, except as waiting to see of the travail of his soul and be satisfied!

"But why," it may be asked, "do the Committee speak of perplexities? Surely the claims of our missions are so just that no genuine disciple of Christ ought to reject them; and our churches are unquestionably able to do all that is required?" Neither of these affirmations do the Committee call in question. Indeed, they accept them with a strength of conviction which has become a trial and a burden. But two facts are to be borne in mind: (1), appeals have been made for more missionaries, year after year; still the supply does not equal the demand; (2), we began the last financial year, 1872-3, with balances in the treasury, for the old work and the new, of \$16,203.84; we have closed it with balances against the treasury for the old work and the new of \$26,086.25, showing a loss of \$42,289.09.

Several causes may be assigned for this twofold deficit, — the lack of men to labor, and the lack of funds to sustain them; but they do not dispel the apprehensions which hang around the future. No; the Committee called, as they are, to administer one of the most sacred of all trusts, are obliged to ask, "Where is the evidence that the resources of the Board will suffice for the work which is sure to come upon it." From estimates already received, they find that during the coming year not less than \$500,000 will be needed for the efficient prosecution of our plans; and they feel that it is altogether unsafe to infer from past financial deliverances that similar favors will be granted to us hereafter, unless there shall be the most earnest efforts on the part of our friends, and unless there shall be, as well, fervent, believing prayer to Him who holds in his hands the hearts of all his stewards.

The Committee would do injustice to themselves, were they not to recognize the generous support which they have received in past years. It is a constant satisfaction to know that there are laymen, and many of them, whose cordial sympathy has never failed; that there are humbler givers, and many of them, whose liber-

ality secures, doubtless, the special commendation of Him who of old "sat over against the treasury;" that there are pastors, and many of them, who act upon the belief, heartily and consistently, that the missionary work is their work. But the Committee see, what they cannot but see, a mighty throng of benighted souls pressing upon the missionaries, and through the missionaries upon the Board; and they are forced to exclaim with the King of Judah, "O, our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee!"

After singing and an address by Mr. A. R. Burnell, this paper was referred to a special committee, consisting of Dr. A. L. Chapin, Dr. J. E. Roy, Rev. R. B. Howard, S. H. Sheldon, Esq., Rev. S. G. Willard, Rev. J. Collie, and Rev. S. J. Humphrey.

Rev. J. Collie, in behalf of the committee of nomination, reported, recommending the appointment of the following committees, and they were appointed:—

On the Home Department. Dr. A. B. Robbins, Rev. Charles R. Palmer, Rev. William A. Robinson, Rev. W. W. Woodworth, Hon. William C. Allen, and O. Z. Olin, Esq.

On the Treasurer's Report. Hon. C. G. Hammond, J. N. Stickney, Esq., Nathan Carruth, Esq., S. M. Lane, Esq., Hon. R. J. Baldwin, Ralph Emerson, Esq., and L. M. Tenney, Esq.

On the Zulu Mission. Dr. W. E. Merriman, Gen. E. Whittlesey, Prof. J. C. Webster, Rev. E. Y. Garrette, Rev. A. A. Baker, and George L. Weed, Esq.

On the European Turkey Mission. Hon. John Kingsbury, Rev. H. M. Parsons, Rev. N. C. Chapin, Rev. A. L. Frisbee, Rev. A. K. Packard, C. A. Richardson, Esq., and F. L. Sessions, Esq.

On the Western Turkey Mission. Rev. S. M. Freeland, Rev. Ira Pettibone, Rev. William Grassie, Albert Bowker, Esq., and Rev. F. B. Doe.

On the Central and Eastern Turkey Missions. Dr. Lyman Whiting, Rev. Moses Smith, W. S. Southworth, Esq., Rev. J. P. Humphrey, Rev. Anson Clark, and Rev. T. G. Colton.

On the Mahratta Mission. Rev. E. J. Montague, Dr. M. S. Goodale, Rev. H. M. Tupper, Hon. A. C. Smith, J. H. Booth, Esq., and Rev. E. G. Miner.

On the Madura and Ceylon Missions. Rev. C. L. Goodell, Rev. L. W. Brooks, Rev. D. W. Lathrop, Rev. E. W. Williams, Dr. C. C. Parker, and E. W. Noyes, Esq.

On the Foo Chow and North China Missions. Dr. E. P. Goodwin, Dr. F. Bascom, Rev. E. O. Bartlett, Rev. J. S. Webber, Rev. Ira Tracy, and D. C. Clark, Esq.

On the Japan and Micronesia Missions. Rev. E. N. Packard, J. B. Walker, Esq., Rev. J. A. Towle, Samuel Green, Esq., and Rev. Joseph Strong.

On the North American Indians. Hon. William A. Buckingham, Gen. S. Lockwood Brown, Gen. C. H. Howard, Rev. E. N. Packard, Rev. C. C. Cragin, and Rev. J. Ward.

On the Mission to the Austrian Empire. Rev. D. L. Furber, Rev. Charles Secomb, Rev. C. H. Richards, Rev. John Todd, Rev. J. F. Dudley, and E. L. Bronson, Esq.

On the Missions to Spain and Italy. Dr. F. W. Fiske, Rev. H. L. Hubbell, Rev. L. Henry Cobb, Rev. D. E. Bierce, D. R. Holt, Esq., and Rev. C. H. Hitchcock.

On the Missions to Northern and Western Mexico. Dr. H. M. Storrs, Dr. W. P. Paine, Rev. M. L. Eastman, Rev. H. M. Gates, Dr. G. S. F. Savage, and B. B. Gaylord, Esq.

On Place and Preacher. W. S. Southworth, Esq., J. N. Stickney, Esq., Rev. H. L. De Forest, S. H. Patten, Esq., Rev. H. E. Barnes, and Rev. H. G. McArthur.

On Officers. Dr. E. W. Hooker, Dr. William Clark, Dr. J. J. Miter, Rev. Arthur Little, and Wait Talcott, Esq.

The session of Wednesday afternoon was opened at two o'clock, with singing. A delegation of Indians, connected with the Lakota mission, was introduced, addresses were made by two of their number, — Elder Paul Mazakootamahne and Rev. Artemas Ahamahne, — by Rev. S. R. Riggs, missionary to the Dakotas, and by Secretary Treat; and the Board united in prayer and thanksgiving, led by Dr. C. Blodgett. Prof. J. H. Seelye then addressed the meeting in regard to his recent visit to some mission fields, especially Western India.

ACTION ON MR. TREAT'S PAPER.

The session of Wednesday evening was opened with singing and prayer, in which Rev. S. G. Willard led. Dr. Chapin presented the following report and resolutions:—

The Committee to whom was referred the paper read by Secretary Treat, respectfully submit the following report:—

When the children of Israel went out of Egypt, on that *missionary* migration through which God ordered the defined organization of his church and kingdom in the world, their movement was early brought to a stand. Goin under the divine direction, by the rough and roundabout way of the Red Sea instead of the near and easy way of the land of the Philistines, they found themselves at once in great straits. Shut in by the mountains on the right hand and the desert on the left, with the sea before them and Pharaoh and his armed host, rallied from their fright, journeying with hot fury close upon their rear, what could they do but cry out in dismay? Even Moses, though bearing himself bravely before the people, showed such faint-heartedness in his cry to God as to merit his rebuke. Then, to the leader's ear came this word of the Lord: "Wherefore criest thou unto me? Speak unto the children of Israel that they *GO FORWARD*." With the word, through the lifting up of that potent rod, emblem of Christian faith, came the power to remove obstacles and the inspiration to dare and do all things. The way was opened,—the way of salvation for the people,—the way of destruction to their enemies.

For the missionary work of that branch of Christ's Church represented here, this Prudential Committee are our *Moses*. The paper read by Secretary Treat this morning is our leader's cry to God in the straits to which this movement is brought. It is, at the same time, their rallying cry of faith and hope to the people; nay more, in the judgment of your committee, this paper, rightly interpreted, is itself the voice of God to us. In it, God, through these chosen leaders, speaks unto this whole Christian host that they "*go forward*." The grave practical question, propounded in this paper, is answered by the very form in which it is put, so far as pertains to the manifest thought and will of God, and the *duty* of this Board and the churches which are its constituency. We must every one of us, as did that immense multitude gathered eight hundred years ago on the plains of Clermont, to the call of Peter the Hermit, answer back, "God wills it." Yes, God wills that we go forward, not on a romantic crusader's expedition to recover the holy sepulchre at Jerusalem, but in that grand, stately "marching on" of the body of Christ, not "mouldering in the grave," but risen and living ever in the enthusiastic love and devotion of his disciples,—the "tramp, tramp, tramp," unfaltering, of God's host moving forward for the world's redemption.

How else can we interpret the salient points of this paper? How can we mistake their significance? How can we escape the obligations of personal duty which they impose? Here is Christ's command, "Go ye into *all* the world and preach the gospel to *every creature*;" and following it comes from the vast areas of this world yet unevangelized, the echo of millions groaning under the bondage of corruption, and sighing for the glorious liberty of the sons of God. With these two voices in our ears, can we consent to stay the movement and stand still?

And here is the more specific cry from the particular missions of the Board. It points to the evident, special providence of God, under which each was planted; to things favorable, hopeful, full of promise for the future in every field; to the signal tokens of divine favor granted to each one, as the spirit of God has come down upon it and sealed individual souls unto eternal life, and clothed one and another of these converted ones with power as preachers of the gospel; to the sad need in many of these outposts, where heroic men, few and fainting under over-work, can hardly hold what has been already gained, of reinforcements; and to harvests ripe and rich, which must perish if more laborers are not sent out to gather them. Is not God speaking to us through these voices from the front? And dare we for

the Master's sake, or for our own soul's sake, stop our ears, and close our hands, and fold our arms, and steel our hearts in inaction and insensibility ?

Then, too, the paper refers to the long roll of our churches, and to their large endowment, by the grace and providence of God, with the capabilities for the work ; and the appeal comes as by the mercies of God beseeching, — as on the ground of the reasonableness of the service, — demanding that the energies and resources thus put at our disposal be presented in sacrifice, holy and acceptable to God, for just this progressive advancement in the work.

What means this rapid development of the material interests of our country, so forced on our attention as we stand to-day on this magnificent plain, at the head of this wonderful valley, and think what God has wrought for us and by us within these thirty years last past ; and especially what means this rapid multiplication of churches through all this region, the rapid accumulation of wealth by members of these churches in the West, and the no less rapid and large additions to the wealth of Christian men at the East, through the stimulus given to every form of productive industry by this swift progress of our Christian civilization over the wilds of our great country ? Shall we deny God's direct agency in both the material and spiritual phases of this progress ? Or, admitting it, shall we suffer our minds for one moment to think that his purpose in it all reaches not beyond our own nation, — our complacency in such increase of strength, or our satisfaction in multiplying the comforts and luxuries of our own home-life and church-life ? Nay, nay. The true interpretation makes all the goodness of God thus manifested a ground of obligation, which we can neither deny nor set aside, binding us to meet the thought and will of God, and give the Board all the men and all the money necessary to go right forward in the work. None can question what is God's will, nor what our duty, in this matter.

But the trying question is, What can the Prudential Committee depend upon ? Will the people hear the voice of God through their Moses, and in faith and devotion rise and follow the leader's rod ? On this point, alas, the signs, as indicated by the facts of the paper, are dark and discouraging. We are told of twenty-seven men wanted immediately, only to hold our own, and how the Secretaries have, for months past, pleaded with the youth of our churches, in our colleges and theological seminaries, to gain recruits, almost in vain. Is not this God's voice rebuking his people ? Would it be so if the fathers and mothers, the sons and daughters, the pastors and members of our churches, were in full sympathy and coöperation with the Master and his cause ?

The paper shows, too, how the Board has lingered now for years on this measure of a little over four hundred thousand dollars of expenditure ; and been restricted there, in spite of growing wealth and earnest appeals for its consecration ; and how the keeping of things just as they are, with hardly one step of advance in any quarter, has involved a debt of over twenty-five thousand dollars in the year just closed. In the face of such facts, do we wonder that they come in great solicitude and distress, asking what this Board will have them do ?

This Board can give them instructions, but it cannot, by its resolutions alone, set forward the movement as the case demands. Again and again has the Board passed good resolutions on the matter, to little or no effect. The spring of action is in the constituency of the Board, the churches themselves. Your committee, therefore, do not feel disposed to recommend a simple resolution, naming a larger sum to be raised, and instructing the Prudential Committee to determine their appropriations on the presumption that such a sum will be put at their disposal ; but they do recommend the adoption of the following resolutions, and action on the part of the churches as suggested : —

Resolved, 1st. That while the opportunities for missionary work by this Board are multiplied and enlarged, and full of promise, there is sad reason to apprehend that the missionary spirit in our churches is not advancing in accordance with the necessities of the work, for want of proper culture, especially with our younger Christians and our younger churches.

2d. That in order to the true growth of every Christian soul, and the true prosperity of every Christian church, large or small, rich or poor, in the East or in the West, at home or abroad, the presence of an active and expanding missionary spirit is more important than anything else.

3d. That for the development of this spirit, a fresh baptism of God's Spirit on our churches, in this specific direction, is all essential ; and therefore the Prudential Committee are hereby instructed, after consultation, to name an early day, a Sabbath if practicable, to

be devoted to this object, made prominent in the services of the pulpit and in special meetings for prayer; and it is recommended that each pastor, on that day, bring this paper of Secretary Treat, by reading and exposition of his own, before his people, with a special pressure on young men and young women to offer themselves, and on all Christians to offer their money freely, that the men and means may be furnished and the forward movement entered upon, to be prosecuted continuously till "the end come."

After addresses on the subject by Hon. C. G. Hammond, Rev. J. F. Smith, of the Western Turkey mission, Drs. J. E. Roy, and W. E. Merriman, the report was accepted, and the resolutions were adopted.

ACTION ON DR. CLARK'S PAPER.

On Thursday evening Dr. J. W. Strong presented the following report and resolutions:—

The Committee to whom was referred the paper of Secretary Clark, would respectfully submit the following brief report:—

We feel that this presentation of the Gospel as the beneficent agency which underlies the world's practical welfare is most timely, and that the claims set forth in the Secretary's paper are no greater than the truth demands. Evidently it is a part of the divine plan, that the good of men in the life which now is shall be indissolubly connected with the blessedness which takes hold of the life to come; and to this purpose of God, history is bearing perpetual witness. The friends of Christ's kingdom may well be reminded of this fundamental truth. To the fact that the Gospel is the quickening and developing power which underlies all sound civilization we may appropriately appeal, to stimulate the Church in her great work of evangelizing the world. It may properly become an incentive to the missionary himself, and be accepted by all philanthropic hearts as a reason why Christian missions should receive a generous and constant support. We are confident, indeed, that when the truth concerning the developing power of the Gospel—its power to lift humanity to those fair results which *all* men commend—shall be generally apprehended, the number of hearty supporters of Christian missions will be greatly increased. Surely we are not boasting when we point to Christianity as the mightiest force which is working to-day for the earthly welfare of mankind. By that reality, as well as by future and spiritual realities, we should be inspired to a higher and still more joyous devotion.

Your Committee beg leave to submit the following resolutions touching the subject under consideration:—

Resolved, That the true understanding of the past reveals Christianity as the beneficent power which, working through its immediate subjects, has uplifted the world to its present grand attainments, and which, still reaching out by the same instrumentalities, to give to all mankind its blessings, is the one sure hope of the ages to come.

Resolved, That since, in the divine economy, this gospel operates first upon the individual soul and then is disseminated through the combined energies of individual believers, nerved by the presence and power of the Holy Spirit, there rests upon every disciple a responsibility for the evangelization of the world, which cannot be too constantly felt or too strongly enforced.

After addresses by Dr. Strong and Rev. L. T. Chamberlain, the report was accepted and the resolutions were adopted.

The Committees to whom the several portions of the Annual Report were referred reported at different times during Wednesday and Thursday, severally recommending that the portions referred to them be accepted, and published as usual. The more important portions of these reports of committees will be given here.

TREASURER'S ACCOUNTS.

Hon. C. G. Hammond reported:—

The Committee on the Treasurer's report instruct me to say, that they have examined, with as much care as time would allow, the report of the treasurer, the books of account, and

the monthly audit and approval of the Prudential Committee by their sub-committee, and find all duly audited, and certified to by the Auditors of this Board in the usual manner.

Your Committee have examined the certified list of securities belonging to the invested fund, and believe them to be worth more in the aggregate than their nominal value as entered in the books.

Your Committee feel the most perfect assurance of the correctness and faithfulness of the treasurer's accounts, and are satisfied with the system of checks and examinations by which they are verified. It is matter of congratulation in these days, when the financial affairs of so many corporations are distrusted and sometimes unfaithfully administered, that for so many years not a shade of suspicion has passed over this society to weaken its efficiency, and that its credit in the great money centres of the world is unrivaled.

HOME DEPARTMENT.

The Committee on the Home Department reported :—

Your Committee are impressed with the necessities of the Board, arising from the death of so many of its prominent and efficient members. We have prepared a minute in reference to the death of *one*, who has for so many years been the Chairman of the Prudential Committee. We desire earnestly that blessing from the God of missions which will secure like wisdom and efficiency in those who must fill their places. The forty-five new laborers, and the fifteen returning afresh to their work on the mission fields, may well be had in special remembrance; and thus the probability be increased of the greater reinforcements needed from the Lord of the harvest.

We urge upon the ministers and pastors of the churches a more general, earnest, and self-denying attention, each year, to the securing of funds from each member; the interesting of the *youth* in the great work, and the formation, if possible, in every church, of a mission circle, auxiliary to the Woman's Board of Missions. Such efforts, during the past year, have resulted, in one case known to your Committee, in an increase from \$168 for the year, to \$700 in the year succeeding. We would specially emphasize interesting the *youth* in the mission work, as an essential part of an intelligent Christian character, and yet that with which it is exceeding hard to inoculate older Christians. The change in the place of the Missionary Rooms at Boston, thus helping to associate our different benevolent societies in one location, should be followed, in the opinion of your Committee, unless there be imperative reasons to the contrary, by a concentration in one fund of the contributions for both the works, in *heathen* and in *nominaly Christian* lands. . . .

Rejoicing in the fact that the departure of so many of our Presbyterian brethren, and the two great fires in Chicago and Boston, with other causes combined, have decreased the income of the Board only to so small a degree, we yet most earnestly believe that the coming year should witness a very large addition to these funds. This as called for in the providence of God, and as needful to secure, in the members of our churches, that advance in spiritual character essential to the maintaining of our hold upon the communities and the land in which we are.

MINUTE IN REGARD TO CHARLES STODDARD.

The Minute referred to in the foregoing report was adopted by the Board, as follows :—

Resolved, That the Board desires to record its high appreciation of the generous friendship and eminent services of the late Charles Stoddard, Esq., for forty-one years a member, for thirteen years Chairman, of its Prudential Committee,—and reverently to thank God that such a friend was raised up for it, and that he was enabled to do so much. The Board would also express its sympathy with the family circle bereaved by his departure, and its profound respect for his memory.

THE MISSIONS.

The Committee on the Zulu mission say :—

The results reported from the mission afford satisfactory evidence of success. The vigor and self-developing power of the missionary work are very gratifying. The progress of education, and specially the number and efficiency of native pastors and preachers engaged in missionary work, or in preparation for it, are very encouraging.

We commend the request of the Prudential Committee, that the missionaries should or-

ganize a company of native evangelists, to go into the interior to establish a new mission ; and we quote here the testimony of one of the missionaries, that "the days of toil in this field are so rich in spiritual reward that they are worth going to Africa to enjoy."

The Committee on the European Turkey mission reported :—

The results of the year afford a good degree of encouragement, for which only a few of the reasons can be mentioned. The mission has been reinforced ; the manifestation of the Holy Spirit is seen in additions to the churches ; the native pastor gives, by his success and ability, great satisfaction to the missionaries ; a theological seminary has been established at Samokov, and it is worthy of note that a bi-monthly recess is given, in which the students go out, two by two, as in the time of our Lord, to engage in missionary work ; and the girls' boarding-school at Samokov appears to be prosperous. There is still persecution, sufficient to put Christian character to the test.

With reference to the Central and Eastern Turkey missions it was reported :—

A stable and aggressive position for any mission is proved, in part, by the kind of tribulation distinguishing their experience. Classifying the trials of missionary churches, divisive and seductive trials would not belong to an early or feeble state. Until there is something to divide, prey worth pursuit, missionary churches will be let alone. We sympathize with the brethren of these two missions in what they term "the sifting process." We look tenderly upon our brethren under this double tribulation, — exile from home, with the sacrificial privations common to all missionary life, and then beset by guileful, persistent proselytism, — the upper and nether mill-stones of missionary experience. We grieve with these brethren. We know how Christ teaches them, and how they confide that neighboring professed Christians will know *right* from *wrong*, will regard truthfulness, honesty, and the decencies of Christian comity, so at least as not to make divisive, arrogant, discourteous invasions of fields won and enclosed from heathenism by years of toil and generous cost by others, the visible aim of their work. The bodeful conspiracy against the mission churches, in the interests of unscrupulous ritualism, can be borne more patiently in the remembrance that *wrong* is always *first* in victory. The *right* triumphs only in the end. Satan carries it in Eden ; centuries after Christ destroys his kingdom on Calvary.

Most hopeful and positive *gain*, we esteem the transfer of mission work here to so many trained converts, — thus relieving the Board, educating the workers from lower to higher skill, and creating, by successful example and sympathy, a most hopeful self-producing spiritual power. We congratulate the Board upon the large success of these missions in engaging native laborers, male and female. The missionaries have proved their true apostolic succession in training teachers, Bible-readers, preachers, pastors, and theological professors, as well as by their own preaching.

But the care of a theological seminary and the superintendence of a growing missionary field at the same time, soon become an impossibility for any one man ; while, as is already apparent, too little oversight and counsel may prove hazardous to the infant churches and newly converted laborers. The urgent appeal, therefore, of these missions for reinforcements should, in the opinion of the Committee, be responded to just as soon as men can be secured competent for such important positions. Your Committee notice with great pleasure the proposals for establishing a Christian college and medical school in Aintab. This enterprise has received the warm commendation of missionaries and native pastors on the ground, of distinguished gentlemen in England, and of members of the American Board in the United States.

The Committee on the Mahratta mission remark :—

We desire to call special attention to that marked event in the Providence of God, and in the signs of our times, which has occurred in India during the past year. We refer to the Missionary Conference at Allahabad, at which twenty different missionary societies were represented and eighty-eight foreign missionaries were present ; and we recommend that this Board hereby express its hearty sympathy with the purpose and spirit of that Conference, and especially with its action in reference to denominational non-interference in the foreign missionary work. In the catholicity and harmony which characterized its deliberations we think we see the dawning of that day when all the followers of Christ, the world over, will plan and work together for the extension and triumph of the one common kingdom of the Redeemer.

In the progress of the gospel in India, which the report sets forth, and in which our own honored and beloved missionaries and their helpers are bearing a prominent part, in the hopefulness of the laborers there, and in the successes, slow but sure, which they are finding from year to year, your Committee feel that this Board has cause for special gratitude, and encouragement to greater efforts and more fervent prayer.

The Committee on the Madura and Ceylon missions state:—

That they have read the reports from these, among the oldest missions of the Board, with mingled emotions of thankfulness and sadness; thankfulness that the gospel has borne fruit here in stable churches, in intelligent native pastors, in schools and colleges, in Christian literature, and Christian homes; sadness that so much of these fields, white for the harvest—fields cultivated and made sacred by the labors of Poor and Scudder, and Winslow and Spaulding, through lack of laborers, should run to waste; sadness that our churches have been so deaf to the call of brethren in the fields as, wearied and worn with years and toil, and with ranks thinned, they have sent to us the earnest, prolonged cry, “Come over and help us.” We would give the utmost emphasis to the fresh call from the missionaries and from the Committee for more laborers in these missions.

Respecting the missions in China it was said:—

The Committee find reason for devout thanksgiving in the progress which marks the year. In a land where stagnation has been for ages the distinguishing characteristic, where superstitions are so ancient and mighty, and vices so deep-rooted and wide-spread, where the whole thought and feeling and life have been, in fact, so long and so entirely wedded to the service of the devil, it is much to be able to say that the work of evangelization has not gone backward.

But the missionaries can say more than this. New schools have been opened, new out-stations occupied, and more native helpers engaged; the mission press has been kept busy, and every agency of good, actively and effectively brought to bear.

There is especial reason for gratitude in the completion of the Mandarin New Testament, on which Dr. Blodget has been long engaged. . . . The day of hindrances and oppositions has not yet passed. Heathenism, compacted and entrenched by centuries, will not abandon its hostility to God and his truth in a day. But it is a singular and saddening fact, that the foremost obstacle to the progress of the gospel should come from a *Christian* nation. Yet so it is. Christian England, to-day, for every dollar that she gives for the disenthralment of China, sends *two hundred dollars* to fasten upon her already wretched millions the debasing and terrific curse of *opium*.

But God reigns, and his workmen do not lose heart. With more men, more faith, more prayer, even in China, with all its inconceivable degradation, with all its prodigious antagonisms to the gospel from within and from without, his kingdom is sure to come.

The Committee on the Japan and Micronesia missions say:—

We note with special satisfaction the translation of the New Testament into the language of the Gilbert Islands, by Mr. and Mrs. Bingham, and the efforts of the Ponape church to evangelize the islands beyond them.

A good work has already been accomplished in Japan. The united efforts of the different missionary societies in translating the Bible into Japanese, the spread of Christian literature among the people, and the presence in this country of Japanese who will return as missionaries to their native land, encourage the Board to strengthen and enlarge its work there as fast as men and means will allow.

The Committee on the missions to the North American Indians reported:—

The Committee are satisfied that the mission work has been prosecuted by the missionaries and assistants with fidelity at the several stations, and that such success has followed their labors as to demand other helpers in order to reinforce and make more efficient the present missions, and in order to occupy other fields which are now open, and which promise a reasonable harvest. Your Committee desire to enforce, with whatever influence they have, the plea of the Prudential Committee, for a lady of high qualifications to fill the position of Principal of the Industrial School at the Santee agency, and for four assistant missionaries; for two missionaries to establish a mission at the Milk River Agency, and for two others to

establish one at the Grand River Agency, where the way is now open for the preaching of the gospel of the Son of God to six thousand Indians who speak the Dakota language.

The Committee on the missions in Mexico state:—

The field of these new missions is found to be full of gratifying promise. The blessing of God richly accompanies and inaugurates the work. A spirit of earnest inquiry was already abroad. "The word was not bound." It is gratifying to hear the Prudential Committee saying, "the results thus far have been beyond our most sanguine hopes."

By what is now acknowledged to have been Providential leading, the Board was constrained, two years ago, so to broaden out its plans as to take, in the "all the world" outside our own country, its new work in "nominally Christian lands." These new fields may yet prove so attractive as to endanger our interest in the old work. Lying close to *our* doors, unmistakably associated with *our* development and destiny for good or evil, perhaps at no distant day to become incorporated still more intimately with our national domain and history, these seven northern States of Mexico—seemingly reserved to this Board, and especially thrown upon it, in the distribution of missions, by the Providence of God,—make such appeal to our interest and sympathies as will certainly be heard. That missionary effort there should be met by persecuting resistance from a spiritual despotism that has hitherto held unchallenged and selfish control, was to be expected. The fact of such resistance as reported, will call out more of prayer, and arouse more of determined purpose to ensure success to regenerating and enfranchising missions. It will lead more of our Christian young men and women to consecrate themselves to labor for a people so long betrayed and misled.

The Board had encouragement to believe, when it so enlarged the scope of its work as to include these "nominally Christian lands," that a second annual offering, with special reference to the new work, might be secured from the churches to its Treasury. If that plan could be carried out in the most generous spirit, the Board would be found receiving none too much for all these new openings before it; none too much, indeed, for the golden and beseeching opportunities in Mexico alone. Your Committee are deeply impressed of this fact by the report before us. On the noble foundation laid by the devoted Miss Rankin and her assistants, through a score of years, and now committed in "sacred trust" to this Board, and on the fresh foundations now being laid further west, by two young, devoted and beloved brethren, we may believe that a great community of Christian churches is to arise that shall first fill their own immediate region with light and peace, and then, as another New England, be an evangelizing center to other States. Small as these missions are yet, they cannot fail to grow with rapid increase. Contiguous to the commerce, the education, the liberty and religion of this powerful Protestant nation, these states of our sister Republic are being penetrated at every point with a thousand ideas and forces that can be utilized for the Kingdom of Christ if the moment for it be not lost. There is a tide in the affairs of men. This American Board did not enter Northern Mexico with its Christian missions a moment too soon. Now that it has entered, it cannot urge forward its work, or apply its energies, with a wisdom too vigilant, or an earnestness of determination too great.

In behalf of the Committee on the missions in Spain and Italy, Rev. Henry L. Hubbell reported:—

The Committee most cordially commend the policy and catholic spirit in which the Board has begun its work in those very difficult, and in some respects most interesting of all missionary fields. The plan of planting self-supporting churches, under the care of well trained and devoted native pastors, meets with peculiar difficulties in both Spain and Italy. In view of these difficulties, the present state of the work in these countries is all that could be expected, and fully justifies the Board in entering upon and vigorously prosecuting their missionary work.

Your Committee desire especially to commend the policy of the Board—(1) in aiding only those churches which stand upon an evangelical basis of doctrine, and whose membership is composed of those only who believe from the heart in our Lord Jesus Christ, and (2) in establishing a theological school, which, by the quality of its instructors, and the aid of God's Spirit, shall be able to raise up a thoroughly educated and a deeply spiritual ministry, that shall purify and build up existing churches, and shall found new ones in the doctrine and spirit of Christ's mission to men.

In view of the Providential situation in these countries, we most heartily endorse the call made in the Report for men and money to prosecute to success the work on which the Board has entered.

In regard to Austria it was said :—

The missionary work in Austria, begun nearly a year ago in Bohemia, by Messrs Schauf-
fler, Adams, and Clark, at Prague, and about to begin in German Austria under the labors
of Mr. Bissell, is regarded with hope not unmingled with solicitude. The work is new, and
it is felt to be delicate and difficult. Our men must work side by side with existing Protes-
tant churches, orthodox in doctrine, it may be, but generally destitute of religious life.
They cannot ally themselves with these dead churches, but they can coöperate with the liv-
ing members of them, and they can preach the gospel in its simplicity to the Catholics.
This is what they propose to do, and in doing it they receive the cordial welcome of the few
Protestant pastors who know the power of a spiritual religion.

Among the Catholics the present is a critical period. The influence of the old Catholic
movement is beginning to be felt; the period of stagnation is past, and there is a waking
up to religious inquiry and discussion. Your Committee deem it to be of great impor-
tance that the Board send to this difficult field men not only of ability, devotion, and ex-
perience, but men of eminent wisdom. Such men have already been sent, and we gladly
take this as a pledge of what the Board will do hereafter.

During the consideration of these reports addresses of much interest were made, by
Rev. Daniel Lindley, of the Zulu mission, Rev. George T. Washburn, of Madura,
Rev. T. C. Trowbridge, of Central Turkey, and Dr. F. M. Fiske; and by Hon. Will-
iam A. Buckingham, Gen. E. Whittlesey, and Gen. C. H. Howard, in connection with
the report on the Indian missions. The session of Thursday morning was opened with
singing, and prayer by Dr. I. W. Andrews.

THE LORD'S SUPPER.

On Thursday afternoon the Lord's Supper was administered in two churches, well
filled with communicants. At the Plymouth Church the services were conducted by
Drs. A. B. Robbins, of Muscatine, Iowa, and A. C. Thompson, of Boston; at the West-
minster Church, by Dr. J. H. Fairchild, of Oberlin, Ohio, and Rev. William Walker,
from the Gaboon mission.

LETTERS OF EXCUSE — NEW MEMBERS.

At half-past three o'clock the Board was called to order for a business session, in the
Plymouth Church. In the absence of the President and Vice-President, W. S. South-
worth, Esq., was chosen to preside. The Recording Secretary announced that com-
munications had been received from the following Corporate Members, excusing their
absence from the meeting: Drs. J. O. Fiske, E. K. Alden, E. Cutler, W. W. Patton,
S. Wolcott, Ray Palmer, J. B. Condit, Philo Hurd, N. Bouton, J. J. Carruthers, Will-
iam Warren, John Forsyth, G. N. Boardman, J. K. Young, A. Tobey, S. J. Bucking-
ham, and Rufus Anderson; Rev. W. H. Williams; Hon'bles Henry P. Haven, J. G.
Foote, Philo Parsons, Peter Parker, Henry White, A. C. Barstow, and John B. Gage;
James M. Gordon, Douglas Putnam, Z. Stiles Ely, Esq's; and Col. Richard Borden.

Hon. C. G. Hammond, on behalf of the Committee on New Members, reported, rec-
ommending the election of several persons as Corporate Members, and they were chosen
by ballot, as follows: Rev. William H. Lord, D. D., and Rev. Aldace Walker, D. D.,
of Vermont; Nathan Durfee, M. D., Charles P. Whitin, Esq., Joseph C. Tyler, Esq.,
Henry F. Durant, Esq., and Rev. Edward S. Atwood, of Massachusetts; Rev. Thomas
P. Field, D. D., Rev. John E. Todd, and John B. Eldridge, Esq., of Connecticut; Rev.
William M. Taylor, D. D., of New York; Francis C. Sessions, Esq., of Ohio; Rev.
James S. Hoyt, of Michigan; Howard Z. Culver, Esq., of Illinois; and George L.
Weed, Esq., of Wisconsin.

The following persons were appointed, on Thursday evening, as a Committee on New

Members, to report next year: Hon. John Kingsbury, Hon. Charles G. Hammond, Dr. William I. Budington, Samuel N. Lane, Esq., William S. Southworth, Esq., Calvin Day, Esq., and Philo Parsons, Esq.

OFFICERS.

Dr. E. W. Hooker, in behalf of the Committee on Officers of the Board, reported, recommending that the vacancy in the Prudential Committee occasioned by the death of Charles Stoddard, Esq., be not filled at present, and nominating the following persons as officers for the year; and they were chosen by ballot:—

MARK HOPKINS, D. D., LL. D., <i>President.</i>	JOSEPH S. ROPES, Esq.,
HON. WILLIAM E. DODGE, <i>Vice-President.</i>	<i>Prudential Committee.</i>
AUGUSTUS C. THOMPSON, D. D.,	REV. SELAH B. TREAT,
ALPHEUS HARDY, Esq.,	NATHANIEL G. CLARK, D. D.,
ABNER KINGMAN, Esq.,	<i>Corresponding Secretaries.</i>
JAMES M. GORDON, Esq.,	REV. JOHN O. MEANS,
RUFUS ANDERSON, D. D.,	<i>Recording Secretary.</i>
EZRA FARNSWORTH, Esq.,	LANGDON S. WARD, Esq., <i>Treasurer.</i>
EDMUND K. ALDEN, D. D.,	HON. THOMAS H. RUSSELL, } <i>Auditors.</i>
J. RUSSELL BRADFORD, Esq.,	HON. AVERY PLUMER, }

PLACE AND PREACHER FOR NEXT MEETING.

William S. Southworth, Esq., reported in behalf of the Committee on Place and Preacher, recommending that the designation of a place for the next annual meeting be referred to the Prudential Committee, and that Dr. H. M. Scudder be the preacher, and Dr. Israel T. Andrews his alternate. These recommendations were adopted.

RESOLUTIONS OF THANKS — FAREWELL ADDRESSES.

At the opening of the meeting Thursday evening the congregation united in singing, and were led in prayer by Rev. C. R. Palmer.

Secretary Clark presented resolutions in reference to Dr. Seelye's visit to mission fields in India, which were adopted, as follows:—

Resolved, That the thanks of this Board be presented to the Rev. J. H. Seelye, D. D., Professor in Amherst College, for the valuable services rendered the missionary cause during his recent visit to India; made at the earnest request of the Mahratta mission with the concurrence of the Prudential Committee, yet without expense to the Board.

Resolved, That the results of this attempt justify the belief that the educated classes among the Hindoos are accessible to the gospel, and should lead Christians everywhere to renewed prayer, and to persistent effort in their behalf.

Responding to these resolutions, Dr. Seelye again spoke briefly in regard to his visit.

Secretary Clark mentioned the names of missionaries expecting soon to return to their fields abroad, or going out for the first time, and in behalf of such laborers addresses were made by Rev. W. B. Capron, of the Madura mission, and Dr. Schneider, from Turkey.

Dr. I. W. Andrews, in behalf of the Business Committee, reported a resolution of thanks, which was heartily adopted, as follows, by a rising vote of the audience:—

Resolved, That we give hearty thanks to the People of Minneapolis for their most generous hospitality to the large numbers that have gathered in this beautiful city, to attend the Annual Meeting of our American Board; and to the Press, for the full and faithful reports of our proceedings.

To the Committee of Arrangements who have, with such unwearied assiduity and marked success, performed their most onerous duties, we tender our most grateful acknowledgments.

We also express our obligations to the churches of the city whose houses of worship have been placed at the service of the Board, to the gentlemen who have conducted our music, and to the various Railway Companies that have made reductions in their rates of fare.

Previously, on motion of Rev. H. L. Hubbell, it had been —

Voted, That the thanks of the Board be presented to Dr. Seelye for his sermon preached Tuesday evening, and that a copy be requested for publication.

President Hopkins emphasized the thanks of the Board in a farewell address, and Rev. H. A. Stimson responded in behalf of the churches and people of Minneapolis. The parting hymn, "Blest be the tie that binds," was sung, the benediction was pronounced by Dr. B. Schneider, and the Board adjourned without day.

REMARKS.

The attendance upon this meeting of the Board was by no means as large as it would have been in the heart of New England, yet it was large. The number of Corporate Members present was only 38, and the number of male Honorary Members whose names reached the Assistant Recording Secretary, only 141; but the records and estimates of the Committee of Arrangements at Minneapolis indicate that not less than 1,500 strangers, in attendance on the meeting, found entertainment in the city. This, for a place more than 400 miles beyond Chicago — the most westerly point at which any previous meeting had been called — was a good number; and it is an interesting fact, that to a large portion of the assembly attendance upon a meeting of the Board must have been a new experience. Impressions were made upon a new congregation. Of the 141 Honorary Members, 103, nearly three fourths, were from four States — Minnesota, Wisconsin, Iowa, and Illinois — three at least of which were regarded, but a very few years ago, as in the *distant* Northwest; and fully three fourths of those whose names were given in the "Minneapolis Tribune" as in attendance, were from the same four States. Indeed, the meeting was held in a region which, within less than thirty years, was itself foreign missionary ground, among the Dakota Indians, and so near, now, to the Indian settlements, that seventeen Dakotas and four Ojibwas were in attendance, with the missionaries. Their presence, clothed like others in the assembly, fully civilized and Christianized, several of them with "Rev." prefixed to their names, as pastors of churches among their own people, the addresses of some of them, their singing of Christian hymns in their own tongue, and the earnest appeals for more vigorous missionary effort among their people by such men as Hon. William A. Buckingham, and Generals Whittlesey and Howard, constituted one of the most impressive features of the occasion.

The Minneapolis Committee, and people, were very efficient and most successful in providing for the entertainment and comfort of guests; the hall in the Academy of Music, with regular sittings for 1,200 persons, in itself pleasant and admirably fitted for such a gathering, was constantly well filled, and at times crowded; the singing was by the assembly, well led by Mr. Johnson, of Minneapolis, aided by Mr. Marsh at the piano; the devotional services of the meetings were much as usual; and morning prayer-meetings Wednesday and Thursday, at the Plymouth Church, were full and of more than common interest. Simultaneous meetings were held on Wednesday and Thursday evenings at the Plymouth Church. On Wednesday evening the church was crowded to overflowing, Rev. Charles H. Richards, of Madrid, Wisconsin, presided, and addresses were made by Mr. Richards, Rev. H. M. Parsons, of Boston, Rev. William Walker, from Western Africa, and Dr. Schneider, from Turkey. On Thursday evening, Rev. H. C. Hitchcock, of Kenosha, Wisconsin, presided, and addresses were made by Rev. Messrs. Trowbridge and Smith, from Turkey, and Hazen and Washburn, from India.

The Woman's Boards of Missions held a meeting Thursday forenoon, at the Centenary Church, said to have been full and of deep interest. Mrs. Smith, of Chicago, President of the Woman's Board of the Interior, presided, and addresses were made by several ladies now at home from mission fields, and others. On the whole the meeting at Minneapolis, though so far from the East, was decidedly successful — *good* — and must have left impressions which will be lasting and of happy influence.

MISSIONS OF THE BOARD.

Northern Mexico.

A LETTER from Mr. Beveridge, of Monterey, dated August 13, mentions the admission of two persons to the church there by baptism. Three or four had asked for admission at Montemorelas, who would probably be received at the next communion. Some of the members at Monterey have recently manifested considerable activity, — organizing a mutual benefit society, taking charge of a Sabbath-school, which is now flourishing, organizing a *night-school*, starting a library, etc.

Western Mexico.

GOOD NEWS STILL.

FROM the mission at Guadalajara intelligence is still very cheering. Messrs. Stephens and Watkins wrote August 1st: "You will be pleased to learn that there is an entire cessation of abuse by the Romanists. Of the ten different papers that were started to annihilate us only two remain in the field, and these are very feeble. Cries are no longer heard in the streets, '*Contra los Protestantes*.' Even the venders of tracts against us (armed with indulgences of thousands of days 'to whoever will buy or read') have quite disappeared. We walk the streets with perfect safety, and during the past two weeks have attended the public examinations of the State Seminary at the special invitation of its officers, and have constantly met with marked attention and kindness. But the most prominent sign of growing confidence is the number and frequency of persons visiting us, to inquire and learn of the new doctrine. Mr. Watkins' house is now too small to hold the weekly congregations; he will move as soon as possible to a larger one.

"Sunday, the 13th of July (just nine months from the time of leaving San Francisco), we held our first public services. Last Sunday thirty were present, and if you had seen the eager, hungry manner in which they received the words spoken, you would have wished for the

gift of a *tongue* (Spanish). As many as sixty persons attend the meetings. Besides this meeting there are several Bible-reading meetings, held in different parts of the city. The Governor sent us word that he hoped to be able to give us a building before long. He offered us our choice of the State churches which are now used by the Romanists, but we declined to have them turned out, and so must wait for some other place. We continue to receive news and letters from different towns of the State, asking for papers, etc. — whatever will help them to the light. We feel very much encouraged at the richness of God's answer to prayer. We know you will continue to pray for us.

"Perhaps our bill for printing will seem large, but you remember we came here with only a handful of tracts, found not a leaflet here, were among a people who had never seen the ten Commandments, thought it a crime to read the Bible, knew nothing of the Christian religion, and were blinded and enslaved by the priests. The only way to open a breach was with the press, and while we were dumb these pages were speaking to thousands in their own tongue.

"The coming year we expect to visit many of the neighboring towns, where, already, little gatherings are held for studying and reading the Bible."

Mission to Austria.

BRIGHTENING PROSPECTS — HELPERS FOUND.

MR. SCHAUFFLER wrote from Prague, August 16th:—

"I am glad to be able to report 'progress,' since the sending of our annual report. 1st. We have welcomed, and stationed in Budweis, the most important city of Southern Bohemia, an excellent colporter-evangelist from the St. Chrichona Pilger-Mission Institute, near Basel. Budweis contains 15,000 inhabitants, is chiefly German, and is the seat of a Catholic bishop. There are hardly any Protestants there, and the few who bear that

name are, I fear, unworthy of it. Some of the chief of them told our brother that they failed to see in the Protestant clergy any progress such as the times demanded, and therefore thought of discontinuing the service, which is held twice a year. They discouraged any missionary effort as useless, and declared that they were on intimate terms with the Catholic clergy. Most of the Protestants are married to Catholics, and their children are generally baptized by the priests. Such is Protestantism in Budweis, according to the testimony of its chief supporters! Our brother thinks it will not be long before there are no more (Lutheran) Protestants there; but he is full of zeal and courage for work among those who do not know what the gospel is, having never read it, nor seen it exemplified in the lives of its professed followers. He has already met with harsh treatment from a police commissioner, and opposition, perhaps persecution, will not fail. Pray for this servant of the Lord, and for Budweis.

"2d. The oldest and most experienced of the Bohemian colporters of the British and Foreign Bible Society is very soon to enter upon labors as a colporter evangelist, in connection with us, in Tabor (population 5,000), the chief city on the railroad between Prague and Budweis, and famous in early Bohemian history as the chief Hussite fortress. This appointment is the result of a very satisfactory understanding with the agent of the Bible Society, and one of the Moravian pastors to whose flock the colporter belongs. The whole region of Tabor is Bohemian (Czech), and bigotedly Catholic; yet we know that some souls are grouping after the light of the gospel. In choosing as our field of labor that half of Bohemia south, southeast, southwest, and west of Prague, we go where there is the densest ignorance and the greatest bigotry to be found in this kingdom. Most of that portion of Bohemia was never reached by the Reformation, and has no such soul-stirring reminiscences and legends of Huss and his times as are found farther north.

"3d. We have received applications from two pious Bohemian preachers, one in Hungary, one in Germany, for appoint-

ment to missionary work in Bohemia or Moravia. One of them will probably, ere-long, inaugurate our mission work in needy, bigoted Moravia, by opening a preaching-service in the, to us, important little city of Auspitz. So you see the Lord is gathering his own forces from entirely unexpected quarters.

"4th. At a Conference to which we were invited by Rev. Abraham Herschel, of London, representative of the English Continental Evangelical Society, at which were also present our excellent friends the Scotch missionaries, and some of the believing Bohemian pastors (to whom the Continental Society furnishes means to support several preaching stations), the subject of training evangelists was brought up, and we were urgently requested to take up that work. We replied that we would gladly do so as soon as any pious men, suitable for the work of an evangelist or lay-preacher, could be obtained, and the necessary arrangements for receiving and training them made. Pastor ——— spoke up cheerily, and said he knew of one candidate for such an institution. A "House of the Evangelists" will thus perhaps be the precursor of a theological training-school. How soon we can get it started it is impossible to say, for until we know Bohemian well enough to instruct in it ourselves, we should have to depend on some pious Bohemian pastor, and these are rare and fully occupied. But we know the Lord will provide one as soon as he needs his services in such a field.

"5th. We are making arrangements to have a number of the best English, German, and French tracts translated into Bohemian, in which language there is hardly anything of the kind. This is a prime necessity of our work and must be pushed.

"6th. The Bohemian service, conducted fortnightly last winter, on Sunday evenings, in the Scotch mission chapel, by Pastor Schubert, of Krabschitz, is to be recommenced in a chapel we have engaged to furnish as soon as we can possibly procure suitable premises. The service is to be held every Sabbath morning, and every effort will be made to gather a

regular congregation, and to enter upon full city mission work.

"7th. Mr. Archibald Duff, Jr., graduate of Andover, and now pursuing theological studies in Halle (where he lives in Dr. Tholuck's family, and is greatly refreshed by the hearty sympathy the aged Professor expresses for American missions and missionaries), has just left us on his way to Tyrol, where he will spend his vacation in exploring that field, and doing pioneer work among a population whose bigotry is indeed greater than that of any other people in Austria, but whose sturdy, honest, religious character makes it likely that the gospel, once planted amongst them, will bear again such noble fruit as it did in the early part of this century among the godly Zillerthalers, who joyfully suffered exile rather than give up their faith.

"8th. Having found Pastor —, of —, in Upper Austria, quite inclined to entertain the idea of moving to the thriving city of Steyer, there to commence a new work of evangelization, based upon correct principles of church discipline, and looking to more Christian activity on the part of the church than obtains among the staid old Lutheran churches in the country, we have just voted to offer aid to the enterprise on the condition that, in forming a new church, he adopt the principle of admitting only those who give reasonable evidence of being born of the Spirit. If he accepts this principle, we shall believe that his new work will be the greatest blessing to the evangelical churches of Upper Austria, in which there is some spiritual life.

"So you see that, although up to the time of our first annual meeting we had apparently done little, we were actually preparing for the 'simultaneous advance all along the line,' which the Lord, the great Captain, has since enabled us to make."

After the "estimates" for 1874 were received from this mission, in view of the financial prospects of the Board, the Secretary wrote, in behalf of the Prudential Committee, asking a careful review of the whole matter, to see if some reduction

could not be made from the sum asked. Some passages from the reply, written by Mr. Adams, for the mission, and dated August 21, should perhaps be given here, in connection with Mr. Schauffler's letter: —

"When our estimates were made, there was in our minds some doubt as to the expediency of asking for so large an amount; as our success in securing needed laborers from this country and Germany had not been very encouraging. But we remembered that almost every measure we had adopted, and almost every step we had taken since coming here, had opened before us new possibilities of work; we remembered also that we were only just ready to enter upon our real and active labor, and that it was almost certain that openings would be presented in the future far more rapidly than in the past. We felt bound, therefore, to trust in the Lord to raise up the needed laborers, and to ask the Board for funds to support not those who were *needed*, for this we have not done, but a sufficient number to enable us to go on without being seriously crippled. Since that time affairs with us have materially changed. Before this reaches you, you will have received Brother Schauffler's letter, in which he supplements our report by the statement of facts indicating, as we think, a somewhat sudden and rapid development of the work in this field. And every day's experience convinces us, more and more fully, that with a smaller number of laborers we shall be not a little crippled.

"With regard to the possibility of securing this number, we think recent developments make it evident that we shall be more likely to be obliged to *refuse* good and true men than that we shall have difficulty in obtaining them. . . .

"When we made our estimates, we had not at all in mind the starting, at present, of an evangelists' training-school. But since that time, our attention has been called anew to the work of training evangelists, and we have been led to view the matter in a different light. Both the present practicability and the pressing need of such a training-school are, to our minds, quite clearly proved, and the prospect

now is, that we shall be constrained to ask the Committee for a considerable sum to be used for this purpose.

"In the midst of a field that needs most pressingly all that can be done, at a time when all outward appearances indicate that a great change is ere long to be made in the religious condition of this whole people, unable to close our eyes to the fact that the whole tendency of religious movement here is towards unbelief and infidelity, we feel that we cannot ask for less than we have done, especially as God seems to be showing us that he will raise up men to occupy at least as much of the field as our estimates contemplate. If we attempt to reduce these estimates we know not where to begin. Each part is connected with all the rest, and reduction means curtailment of the general work, or a decision not to increase our efforts as we are convinced that the Providence of God is calling us to increase them. We do not feel that we can take this responsibility. Of course, if it is certain that the churches will not respond, the Prudential Committee cannot make the appropriations. But is it certain?"

European Turkey Mission.

GIRLS' SCHOOL AT SAMOKOV — A CHEERING REPORT.

MISS MALTBIE wrote from Samokov, July 29, respecting the girls' school there: "For the success and blessing attendant upon our labors the past year we are very thankful. In some respects I have marked much more to encourage us than in previous years. The presence of the Holy Spirit has been manifested in the deeper consecration of heart and life to the service of Christ. Our number has been from twenty-three to twenty-eight. They are all dispersed now for the long vacation. One of our most timid girls, naturally, has given herself to the Bible work among the women, and is now in Yamboul. Others equally earnest, but who have not yet finished their studies, have gone to villages to spend the vacation and labor for Christ. Three of them, who went to one village, have suffered some persecu-

tion, but they seem to rejoice to suffer for Jesus' sake. The father of one, although extremely poor, came a long way to take his daughter home, that she might have an opportunity to teach her mother and neighbors respecting her precious Saviour. Said her father, 'More than all else I wish to know if my daughter *really loves Jesus*. I wish her to go home that our village may see what Christ can do for those who learn to know and love him.' During the year we have had two prayer-meetings in the city, at the houses of friends, and the latter part of the school year most of the girls have given one hour or more to visiting, with very cheering results. It has been a work of prayer and faith, and as they have endeavored to point others to the Saviour, they themselves have been blessed. If they were detained at home by storm, or because they knew of no door open to receive them, they have spent the hour in prayer for those who could go out. Thus very many have heard the word of Life, a more earnest spirit of inquiry has been awakened, and in some parts of the city there is such a desire to hear the truth, that when our girls pass by persons come out and beg them to go into their homes to talk and read to them. One young girl, who was sick with consumption, interested us very much. She was visited a number of times, and seemed to drink in with joy the precious story of Jesus and his love. She is gone, and we cannot but hope that before she went she received the Saviour, and is now singing the new song of the redeemed.

"Our new school-house is being rapidly completed, and our prayer is that it may be a Bethel to very many precious souls. We hope to have quite a number of scholars from this city the coming year."

Western Turkey Mission.

A GRATIFYING VISIT TO VEZIR KEOPREU.

IN July last, Mr. Leonard, of Marsovan station, and Mr. Avedis, native teacher in the theological seminary there, made a visit to the out-station Vezir Keopreu, going Saturday, by "a mere bridle-path

directly over a sharp mountain ridge," and returning Monday. Mr. Leonard wrote July 17, giving a very pleasant account of what they saw and heard.

Persecutions. "We completed our journey under a mid-day sun, alighting at the humble dwelling of our preacher Garabed, who, with his tidy wife, spared no pains to make our welcome sure. Their little low table was spread with sweet brown-bread, a dish of *yaghoort*, and ripe figs fresh from the garden. Refreshed, we sallied forth to find and surprise our brethren, at their shops in the market. Of course they had interesting things to tell us, for there had been a recent addition of thirteen families to their little company, and this movement, as usual in like cases, had been followed by persecution on the part of the Old Armenians. Some had been compelled to pay unjustly increased taxes; others, under various pretences and false accusations, had been thrown into prison; two butchers had lain in jail because they refused to slaughter sheep for Moslems on the Sabbath-day; and our young teacher, Hagop, was thrust into prison so rudely, by a Turkish constable, that his hand was severely maimed. Then there were all sorts of maledictions and slanders launched against the Protestants. But they seem to have borne their trials with good grace, and now related their 'experiences' with zest, as being but the light afflictions of a moment. At their request we paid a formal visit to the Governor and his court, which, without the necessity of harsh words, will go far, we are assured, towards securing justice and equity in the future."

A Plain Chapel. "On Sunday three public services were held—the first at sunrise, conducted by Baron Garabed. A stranger would have been impressed with the primitive plainness and simplicity of our meeting-house. Imagine a dingy old Turkish domicile, built partly of logs, partly of hewn timbers, cinked with brick, mud, and lime. Its projecting roof is covered with tiles. Two rooms in the basement have been sufficiently transformed to accommodate a day-school.

Stairs in the court lead to the audience-room above, which, from the number of side-rooms and cupboards it has absorbed, presents a somewhat angular appearance. A neat pine table, partly the work of the preacher's own hand, answers for a pulpit; mats and cushions take the place of pews; the inevitable contribution-box bangs on its peg by the door—for the people understand that the centurion's *alms* and *prayers* went up together for a memorial before God; and the only frescoes that meet the eye are a few half-effaced inscriptions from the Koran, purposely left by the brethren in repairing, to indicate our hope that the crescent is waning."

Sabbath Services. "The morning service was mainly a Biblical exercise, the whole congregation being questioned by their preacher on that digest of Christian doctrine, Jones' Catechism. Most gratifying was it to see what freedom this weekly exercise had imparted to some timid minds, how readily they could turn to proof-texts in their well-thumbed Testaments, and what a fund of Bible truth they had already in store, which no flames can destroy, nor prison-bars ever exclude.

"Mr. Avedis preached at noon. About two hundred persons were present, including a few Greeks, all sitting compactly upon the floor, except two or three distinguished individuals, who were honored with rickety chairs. And the same congregation assembled again at five o'clock, when I spoke to them from John xvi. 33. The ordinance of infant baptism was also administered. Notwithstanding the oppressive heat and a crowded room, I have seldom addressed a more attentive audience."

A flourishing School. "The school in Vezir Keopreu has taken a sudden start upward. Till last month we had only a school for girls, in charge of a pupil from the boarding-school at Marsovan. But the Armenian school being now closed, their children began to crowd into our doors, till I was obliged to relieve our young girl teacher by commissioning a lad who had been a few months in our preparatory class, and whom the brethren

agreed with, at two dollars a month, to take charge of the boys. These two departments the preacher visits daily, and under his general supervision their eighty pupils are daily receiving the moulding influence of religious truth. The Bible, Catechism, Christian Primer, and Spiritual Songs, are their daily food. What donor to the American Board would not think his money well expended in such an education of children at less than a dollar each, by the year? Not a few, perhaps, would have enjoyed the treat which the preacher gave us after public worship was over, by a brief exhibition of their accomplishments. Marshalled into line against the stuccoed wall, 'arms folded,' and 'heads up,' they sing, —

'Around the throne of God in heaven
Thousands of children stand.'

Then one steps forward and repeats the Ten Commandments. Two children confront one another before the pine table, one questioning and the other answering, in a long catechetical exercise without books. The hymn, 'Come to Jesus,' is sung, and then a stirring soldier's hymn, in full chorus. Two lads repeat successive portions of Dr. Todd's sermon on everlasting punishment, not without a marked impression on the minds of some in the congregation. A thousand blessings on the noble men and women in Christian lands who thus, by their gifts and prayers, their hymns and sermons even, are helping to mould the character of the rising generation in long benighted lands. Look a little way forward, and we shall see, by God's blessing, a Basil here and a Chrysostom there, a Miriam by the sea, and an Anna, a prophetess, in the city, raised up to speak the praises of God, and guide their people in the way of righteousness."

A Sample of Progress. "As this visit to a near out-station illustrates one of the many modes of missionary labor, so the successes of the gospel in Vezir Keopreu illustrate what is transpiring in hundreds of towns and villages throughout the Turkish Empire.

"Eleven years ago, Protestantism had no foothold in this town. Upon its people the light of the gospel had not shined.

God's law was unknown. The Koran for Moslems, crucifixes and penances for Greeks and Armenians, shed the only light — and how delusive a light — upon the soul's pathway to eternity. The first step gained was the sale of a Bible. The first missionary who ever visited the place was accompanied by a guard granted him by the Pasha, and had no small contention with the people and their magistrates before he could secure even a small, close room, with two skylights, for a place of worship. But the hopes then entertained have been more than fulfilled.¹ The few rays of light then admitted cleared the way for more light. Prejudice has nearly melted away. The last effort at persecution proved a failure, confirming rather than alarming the friends of truth. And the little group of inquirers, of ten years ago, has in fact surrounded and taken captive half of the enemy. It is safe to say that, in respect to religious liberty and Christian character, more progress has been made in Vezir Keopreu the last ten years than in the ten generations preceding. This is the Lord's doing; to him be all the praise."

"P. S. *July 21st.* Since the above was written a Sabbath has passed, and I have just received a note from Garabed, who says: "Our congregation yesterday was larger than I ever saw it before. Persons came who, as I am informed, never set foot in our chapel before, and these, too, from the higher classes; while those children whom the priests had enticed away have returned, bringing new scholars with them." He adds: 'Truly God's Spirit is working in this city these days, and we do not doubt we are to have a large congregation of Christ-loving disciples. Those who have recently joined us evince great love to Christ, and preach him with boldness and zeal.'"

Eastern Turkey Mission.

CONDITION OF THE HARPOOT FIELD.

MR. H. N. BARNUM, recently returned from the United States, wrote from Har-

¹ See *Missionary Herald*, 1863, page 180.

poot, July 25, after having had opportunity to look about and get definite impressions in regard to the state of the work. He states :—

"To outward appearance, the work in this city is not, on the whole, as encouraging as it was two years ago. The ritualistic movement in Diarbekir, while it has not any open adherents here, so far as I know, has produced a serious disturbing influence. I suppose that there is a 'needs be' in all these things, and that on the whole it may be an advantage to these infant churches to be put to the test; yet we would gladly shield them from these rude blasts. I cannot doubt that they are the Lord's churches, and that he will take care of them.

"The out-stations, on the whole, are in a very encouraging state. In some parts of the field there are disturbing influences, but as a general rule, the advance during two years has been very gratifying and substantial. In the older communities the legitimate fruit of the gospel is seen in the growth, the increasing thrift and enterprise of the communities, in their self-reliance, the improvement of their schools, and their stability under adverse and disturbing influences."

FRUITS OF THE RITUALISTIC MOVEMENT.

Reference was made in the *Missionary Herald* for October, page 318, to the movement at Diarbekir towards Ritualistic Episcopalianism—by what is called an "English" party in the church. That movement has greatly troubled the brethren of the Harpoot and Mardin stations, for some time past. The leader in it has been a native pastor, once much beloved and trusted by the missionaries, who became disaffected several years since, has visited England, returned with an English wife, and seemed likely, a few months ago, to lead his whole church at Diarbekir not only to the adoption of Episcopal forms, but to a decided hostility against the American missionaries. Mr. Wheeler, after being very urgently called to do so several times, by letter and telegram, went from Harpoot to Diarbekir in February last, and spent some months there. It is hoped that something has been done

to stay the progress, even in that city, and certainly in other places, of what threatened to be an extended and disastrous division in the Protestant community of Turkey. Something of the character and tendency of the movement appears from the following statements of Mr. Barnum's letter :—

"Mr. Wheeler and I have just returned from a tour of two weeks to the Palu and Geghi districts. The Palu church has been from the first one of the most earnest and efficient churches I ever knew. Some account of it appeared in the *Herald* for June, 1869. Last year they built a nice chapel and school-rooms, and during the winter they were very happy in view of their unwonted prosperity. Three or four months ago, two of the apostles of ritualism started on a mission from Diarbekir to the churches of this field, with the evident purpose of promoting divisions. The only place where they had any apparent success was in Palu. The church as a whole declared against them; but three of the members—a very unworthy man under discipline, a disaffected helper, who had never been of any value to the church, with the deacon,—declared in favor of general baptism. Not meeting with very much favor, they stirred up fifteen or twenty of the young men of the community, outside of the church, to demand and insist upon baptism for their children. This was understood by the church to be but the stepping-stone to the demand for general communion. The church quietly, patiently, but firmly, resisted the demand. This has produced a sad controversy. Some of the malcontents became so violent as to disgust the better portion of their associates and lead them to abandon them. The communion had not been observed for four months, and the church, hearing of our intended visit, thought it a good time to observe it; consequently it was appointed for the Sabbath when we were expected to be there. This announcement incensed the malcontents, and they undertook to prevent it. The three disaffected church-members had proceeded to such lengths in promoting opposition as to lead to their suspension from the privi-

leges of the church, and they stirred up the outsiders to demand that there should be no communion until all difficulties and questions of controversy should be settled. The church took the question into careful consideration, and after much prayer, decided to go on with the communion; first, because they could not acknowledge the right of the community to regulate the ordinances of the church; and, secondly, because they well understood that the only chance for reconciliation was the yielding of what they regarded as an important principle.

"We reached Palu on Friday. The pastor of the Heusenik church accompanied us on this tour. On Saturday we had full conferences with both parties, but could effect no reconciliation. The church and the pastor appeared to be willing to do anything that would not compromise their principles, while the opposers were very bitter. The Sunday morning services proceeded as usual. In the afternoon, when the pastor began to spread the table for the communion, the most unworthy of the suspended church-members shouted out to him to desist, and at the same time ran up and pulled off the cloth. This was the signal for a protest from half a dozen other persons, who raised a great clamor. Not a word was spoken by the pastor or any of the members of the church, as we had requested them, in case of any confusion, to leave the matter to us, so that the disturbance need not get beyond bounds. We tried in vain to pacify them. It became evident that if the communion were to proceed, we should be obliged to call in the police. As an alternative, we decided to go on with the introductory services, and when the time for the distribution of the elements should come, to request the members of the church to adjourn to the pastor's house, for the administration of this ordinance. We did not announce this purpose, but Mr. Wheeler and I spread the table, and as I gave out the hymn, the one who had taken the cloth rushed up and took the tankard of wine, and carried it to the back part of the chapel. We proceeded with the service just as though nothing had happened, although we were

greatly shocked at this sacrilegious act. Very soon all became quiet, and at the conclusion of our remarks, we asked the church to adjourn to the pastor's house; where, we trust, the Master honored this sorrowing band by his presence at the feast. We left Palu the next forenoon. I have received no word from there since, but we are quite sure that the effect of the disgraceful scene at the Lord's table will be to make the more respectable of the disaffected party ashamed of their company. Such things as these show the animus of the new 'Diarbekir Movement,' which is essentially anti-missionary.

"Our visit in the Geghi district was much more pleasant. While at Geghi itself, the congregation made arrangements for the organization of a church and the ordination of a pastor, in October, we agreeing to pay one fourth of the salary for the first year. The brethren are very hopeful. There is good reason to believe that the formation of a church will give a new impulse to the work in all that region, for it is a hundred miles distant from here, and Protestantism has had the reputation there of having no church ordinances."

A TOUR BY MISS CHARLOTTE E. ELY.

On the 29th of June, Miss C. E. Ely, of Bitlis, wrote at Mr. Knapp's request, giving some account of a tour to out-stations with Pastor Simon, from which she had just returned. The whole account is of much interest, but only portions of it can be given here:—

Hatred turned to Love. "While at Moosh, I visited at a wealthy Armenian house. Several of the men of the family are persuaded of the truth, but have not yet come out clearly and decidedly on the Lord's side. Two very interesting and promising girls from this house are in our boarding-school. They have been in attendance for a year and a half, their expenses being entirely met by their parents. I had visited at this house before, and was now much impressed with the change in the mother of these girls. In the course of a long conversation, she acknowledged that she formerly hated us, and even after

sending her daughters to our school, — which she had done in obedience to the request of her husband, — she had cherished any but kind feelings towards us. Now, with a touching humility and child-like simplicity, she talked about her spiritual condition, and entreated our prayers and counsel. She spoke very freely of her Armenian friends, and said she was grieved at their inconsistent manner of life, and charged me, that in case her brother and his wife — very worldly-minded people — should come to Bitlis to see ‘Sophia and Aznew,’ I should not allow the girls to go and visit them; and begged me so to arrange it that any conversation between the girls and their friends should be in my presence. She said, ‘I do not want my girls’ minds diverted from their school and stirred up; and I cannot tell you of all that they might hear.’ My stay there was rendered exceedingly pleasant by the earnest love of the truth shown by this woman. This family is one of the most influential in all that region. The man (in some department of government employ) is widely known as a defender of Protestantism, and a sower of Bibles and religious books. He does much good in the many villages where he goes, sometimes assisting to rent houses for our helpers, and always taking their part in any local persecution or difficulty that may arise.”

PROGRESS AT MOGOONK — CANDIDATES FOR TRAINING-CLASS.

“From Moosh we went to our out-station Mogoönk, a pleasant and thrifty village on the plain. Here a steadily advancing and promising work is going on. They have a helper who remains both summer and winter. This preacher, Moses, acts also as an evangelist, visiting other villages, and preaching once in a given number of days at Moosh, Havadoric, and other places. He and his wife appear thoroughly in earnest, and exhibit very commendable self-denial and perseverance. At a communion season celebrated at Havadoric during my stay there, they were permitted to see the first fruits of their labors gathered into the church — a young man, who has such acquaintance

with and memory of Scripture, as to recall vividly to our minds the lamented Hohannes, surnamed ‘Concordance.’

“One indication of the progress of the work in this village is the recent avowal of seven men, who have publicly declared themselves Protestants. Several young men modestly inquired of the pastor if they might offer themselves as candidates for the training-class. Of one of them pastor Simon remarked, that his whole appearance and conversation reminded him of Christ’s commendation of Nathanael — ‘An Israelite indeed, in whom there is no guile.’”

HAVADORIC.

“It was with reluctance that I left Mogoönk; but I was soon intensely interested in the work at Havadoric. Many of the people of this village spend the summer months several hours distant, among the upper mountains, where they can find pasture for their herds and flocks. We therefore feared it would be impossible for a large number to come together for meetings, but were pleased to learn that they were in the habit of meeting regularly on the Sabbath, for prayer and services. Said they, ‘Our pastor has forsaken us,¹ but the Lord never forsakes.’ The helpers from Moo h and Mogoönk are able to preach to them occasionally, and there is also a Christian young man at Derkevank, who, we were told, works as a laborer during the week, in his fields, and on Sabbath morning, putting on his clean clothes, walks up to Havadorick, and there preaches to the people. On the Sabbath, the Lord’s Supper was administered. With dawn of day might be seen little groups of people hastening down the mountain steep, looking in the distance, as Pastor Simon remarked, very like ants treading along the narrow paths. Men and youth, and women with their little ones tied to their backs, hurried on and on, moved by the one impulse — ‘Let us go into the house of the Lord.’ On this occasion, three persons were admitted to the church; one a young man from Mogoönk, of whose examination for church-membership the pastor said, ‘We felt as though he was a

¹ The pastor of this church had recently left for America.

messenger sent from God, and were not a little edified by the narrative of his experience.' When he had finished speaking of the way in which the Lord had led him, a brother said, 'What remains for us to ask? He has already more than answered our questions.' It was a precious season. Though our surroundings were rude, and the people ignorant in the wisdom of this world, yet in many faces shone the light and peace of God, and we felt that we were sitting in heavenly places in Christ Jesus.

"Allow me to add, in closing, that I have never seen more hopeful signs of the progress of the work than now. One great want, among these aroused and inquiring communities, is teachers and preachers; but above all the quickening influences of the Holy Spirit. For this we must repeatedly implore Christians at home to pray."

GIRLS' BOARDING-SCHOOL AT BITLIS.

Miss A. C. Ely reported their school (July 1) as having "a very interesting and promising membership of twenty-three." Four are the wives of helpers, and more than half a score of the others are self-supporting. She states: "We are encouraged by seeing much that is hopeful in their deportment. . . . They come from their scattered homes, uncouth in look and manner, ignorant to a painful degree, and holding unchecked many passions natural to the human heart. School influences and instructions soon begin to tell on their previously neglected minds and hearts; and O, it is so cheering to see them turning from the ways of ignorance and sin—striving after a better and a holy life! We are greatly encouraged in our delightful work. Words fail to express the joy it gives us to labor for these dear pupils."

ROBBED.

Mr. Scott wrote from Bitlis, July 18, soon after his return from the mission meeting at Harpoot, and states: "Our journey there was enlivened by an encounter with robbers, from which they came off the better by the amount of all my good clothes and fixings for the meet-

ing. Eight Koords, fully armed, came down upon us, and succeeded in getting possession of one baggage animal long enough to abstract my possessions. We made an attempt to drive them off, but finding ourselves the central objects at which four or five guns were aimed, we concluded the better part of valor was to beat a graceful retreat. Our guide, who knew Koordish, was just out of sight, over a hill in advance of us, at the time. We soon came up with him, and then turned back again. He shouted at the robbers and they fled, leaving the horse and my bedding, but carrying my satchel and various packages with them."

Micronesia Mission.

"ENCOURAGED!"

MR. WHITNEY wrote from Ebon, February 10th, 1873:—

"Sail, ho! awakens us again, and we see another possibility of communicating to you of our welfare. We are encouraged—yes, that's the word. Everything about is cheering. *Everything*, shall I say? I mean the majority is overwhelmingly that way. Following the Week of Prayer we have had a precious work, and there are now some seventy who are inquiring after the truth. Some of these are not new comers, but are returning from their wanderings.

A SERMON WORTH READING.

"But I took my pen to tell you of the privilege I had yesterday of listening to preaching. The sermon was so good that I propose to give you the substance of it, and I trust it may reach the hearts of some who shall read it from the pages of the Herald.

"First let me explain a little. Jeremia is a person whom you already know, and I need not introduce him to you.¹ He returned a few weeks since to spend the time till the *Morning Star* comes, in study and further preparation for his work on

¹ Jeremia is a Marshall Islander, of very limited education, who has been acting as a mission helper for a few years past, on the island of Mejuero.

Mejuro. He brings no mean record for two and more years spent on an island where life was not safe at the outset.

"Our people, who are quite liberal in many respects, have been strangely deficient of late in monthly concert contributions. They are, I have feared, unconsciously imbibing some influences like those which hold the purse-strings of so many Christians in America. Month after month they let pass, and only a few faithful ones have kept up their regular contributions. Others let theirs accumulate as a debt to God and his treasury, to be paid — when?

"When I asked Jeremia to preach for me last Sabbath, he spoke of his grief at this condition of affairs, and wished to preach to the people about it. He selected for his text the words of John the Baptist, Matt. iii. 8: '*Bring forth therefore fruits meet for repentance.*'

"He said: 'This word which I preach to-day is not my word only; it is the word John preached, and we know that he preached many words good and true, when he came to prepare a way before the Lord Jesus. He said, as in verse 2d, "Repent ye, for the kingdom of heaven is at hand." Some had repented and been baptized, and now he teaches them what is their next work.

"I know that for a long time you have heard these words, and I want you to remember that they are words from God. Some of you have just repented, and said that you throw away your sins, all of them; such as stealing, and lying, and fighting, and pride, and adultery, and all kindred evils. You stand up from these, do you? If you do, then hear this word from John, for he said, "*Bring forth therefore fruits meet for repentance.*"

"You know if one of you makes his garden he plants first the seed — bread-fruit, or cocoa-nut, or pandanus — and then waits for it to grow until the time of fruit. Then he watches for fruit, and is well pleased when any tree bears good fruit. Yes, as he beholds the ripening fruit there is no displeasure, but joy only. But how about the tree that bears nothing but leaves? He will cut it down and burn it.

"You are all like trees in God's garden, and you ought to bear fruit. But what is your fruit? I look around and see you clad in good clothes. What is this; fruit? No, this is only leaves. Leaves are good, and give promise of fruit, but they are not fruit. And what about your cutting off your chignons, and combing your hair smoothly down, the men parting theirs on one side, and the women making their parting straight from their noses; this is not fruit? This is but more leaves. What about throwing away your pipes and tobacco, and leaving off your other bad and sinful habits? These are only more leaves on another branch.

"Where, then, shall we look for fruit? Whatever work is done for God, that is fruit. My brethren, and my little children, I was glad, and my heart rejoiced yesterday, because I saw you all come and clear up around this church. This was like a little branch which is bearing fruit, because it is work for God. Another good fruit is your giving your tribute to God.

"Have you anointed this month yet? If not, it will be well to make it right immediately. [Our contributions are received in cocoa-nut oil, and they speak of "anointing" each new month by bringing their quart promptly, on the first Monday.] If you keep back from God what belongs to him, he will not help you.

"It is my opinion that there are two principal fruits; prayer and almsgiving — a part of which is giving to God for the spread of the gospel — our "aling iju" (monthly concert contribution). God will take note of and remember these fruits. So he said, in the tenth chapter of Acts. You know heaven is far away from earth; then why did God send an angel to Cornelius? That he might tell him that his "prayers, and alms, had come up for a memorial before God."

"So, in like manner, when you believe God and repent, and *bear fruit*, he will remember your prayers and alms. You think you cannot do this, do you? You sit still while the cocoa-nuts grow and ripen, and fall at your feet from the trees. It is not much work for you to fill your shell [about a quart]. Take fifteen or

twenty cocoa-nuts and make your oil; it will suffice. But it will be much harder if you get in debt for four or five months, and leave it all to be made at once.

“Yes, in this you are not like the people of Jaluij. They have but few cocoa-nuts, and their “aling iju” is under the sea. Do folks live there? No; but they do not shrink from the danger of drowning or fainting, but dive down and search for red coral, that they may have something to give to God. [We received \$5 from the sale of red coral from Jaluij last year, and think it will be more than double that this year. The church, formed there last November, numbers ten, under a native teacher].

“I want to read to you another word from Mark xii. 41-44: “And Jesus sat over against the treasury,” etc. When Jesus was sitting there, he saw the rich bringing their gifts from their ten thousands, or five thousands, or three thousands, or their thousand dollars, and they gave a portion. But this woman, a poor widow, came and put into the treasury two mites, or one farthing. When she had done this, Jesus called his disciples that he might tell them about this woman. “This poor woman has given more than they all, for she has given all that she had, yes, all her living.”

“What do think of the praise Jesus gave this woman? She had given and not kept back a part. This poor woman,

with no husband, without food, did not grudge to give all she had to the Lord. Why did she do this? Because she had repented, and brought forth good fruit. So it is your privilege to give your all to God and trust him, for he will always reward faith.

“What think you of Jesus’ coming to earth to die for us? He knew they would betray him; that nails would be driven into his hands and feet, and that the spear would pierce his side. Why did he come? Because of his love to us, and pity for us. Where is some little you can do for him in return for his great mercy?

“Show your gratitude by loving and helping the inhabitants of heathen lands; for you know that they are ignorant of God who made them—“He that made heaven and earth, the sea, and all that in them is.” They worship rubbish of the earth, because they sit in darkness. O, pity them, and help teach them the way of life.’

“Such is a brief sketch of the view which our ‘returned missionary’ took of bearing fruit. It needs no comment from me; but I will say that, as I sat down to write this, yesterday, I saw four men each carrying a part of the deficient ‘aling iju,’ about five gallons, and this morning I saw a similar sight.”

MISCELLANY.

BIBLIOGRAPHICAL.

The Way, the Truth, and the Life: Lectures to Educated Hindoos, delivered on his late visit to India, by Rev. JULIUS H. SEELYE, Professor in Amherst College. Boston: Congregational Publishing Society. 1873.

THIS small volume of 146 duodecimo pages, will be read with great interest, both because of its intrinsic worth and because of the circumstances which gave it being. It contains four of the lectures delivered before large and continually increasing audiences of Brahmins and other educated natives in India, written out af-

ter their delivery, and first published at Bombay, at the earnest request of native gentlemen who had heard them. They are entitled, (1.) “The Desirable End of Progress”; (2.) “The Christian Religion worthy of Examination”; (3.) “The Light of Life”; (4.) The Need of a Divine Work in Man’s Redemption.” A lecture of his on Miracles, previously given in Boston, which Professor Seelye found circulating among English readers in India, is also republished in this volume, adding to its completeness and value for future use in India, as well as here.

ARRIVAL.

INTELLIGENCE has been received of the arrival in the Zu'u field of Mr. and Mrs. Stone, Mr. and Mrs. Kilbon, and Mrs. Tyler, who sailed from New York in May last. They reached Natal July 16.

DEPARTURES.

REV. WILLIAM S. HOWLAND, son of Rev. W. W. Howland, of the Ceylon mission, and Mrs. Mary L. (Carpenter) Howland, of Monson, Mass., Rev. John S. Chandler, son of Rev. J. E. Chandler, of the Madura mission, and Mrs. Jane E. (Minor) Chandler, daughter of Mr. Minor, formerly of the Ceylon mission, now from New Haven, Conn., Miss Susan R.

Howland, daughter of Mr. Howland, of Ceylon, and Miss Sarah F. Norris, M. D., of Chelsea, Mass., sailed from New York September 13th. Messrs. Howland and Chandler, with their wives, are to join the Madura mission, Miss Howland goes to Ceylon, and Miss Norris to the Mah-ratta mission.

Mr. and Mrs. Chester sailed from New York in August, returning to the Madura mission.

DEATH.

At Harpoot, Eastern Turkey, August 18, Kate Wells, daughter of Mr. and Mrs. A. N. Andrus, of the Mardin station, aged two years and three weeks.

CORRECTION.

In part of the edition of the October Herald, Legacies from Cleveland, Ohio, and from Shanghai, China, were omitted (one in some copies and both in others), and \$3,388.09, the amount from Boston, was improperly extended. These errors were corrected in the larger part of the edition.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.	
Portland State st. ch. and so. m. c.	9 26
Franklin county.	
Farmington, Cong. ch. and so.	22 23
Weld, 1st Cong. ch. and so.	15 00—37 26
Kennebec county.	
Waterville, Cong. ch. and so.	12 50
Winthrop, Cong. ch. and so.	10 50—23 00
Lincoln county, a friend,	12 00
Lincoln and Sagadahoc counties.	
Edgecomb, Cong. ch. and so.	15 00
Thomaston, Cong. ch. and so.	31 00
Union, "Several persons,"	5 00—51 00
Oxford county.	
Bethel, 1st Cong. ch. and so.	20 00
Gorham, 1st Cong. ch. and so.	21 60
Oxford, Cong. ch. and so. m. c.	4 50
Rumford, Cong. ch. and so.	5 00—51 10
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. and so.	16 40
Hampden, Cong. ch. and so.	38 00—54 40
Somerset county.	
Norridgewock, Cong. ch. and so.	48 00
Union Cong. of Churches.	
Lovell, Cong. ch. and so., add'l,	1 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
Washington county.	
Machias, "Machias,"	10 00
Multown, Sarah D. Stickney,	4 00—14 00
York county.	
Acton, Cong. ch. and so.	11 21
Alfred, Cong. ch. and so.	37 60

Kennebunkport, a friend of the cause,	1 00
Lyman, Cong. ch. and so.	21 19—71 00
	382 62

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
East Jaffrey, Cong. ch. and so.	10 00
Fitzwilliam, Cong. ch. and so.	41 23
Walpole, Cong. ch. and so.	67 02—118 30
Grafton county.	
Barnstead, Cong. ch. and so.	5 50
Wentworth, Cong. ch. and so.	22 65
West Lebanon, Cong. ch. and so.	26 71—54 86
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Antrim, Presb. ch. and so.	22 00
Hancock, Cong. ch. and so.	22 00
Manchester, Franklin st. ch. and so., add'l,	28 10—72 10
Merrihue co. Aux. Soc.	
Concord, South Cong. ch. and so.	15 55
Epom, Cong. ch. and so.	16 00
Hopkinton, Cong. ch. and so., add'l,	60 00
Wilmot, Cong. ch. and so.	5 00—86 55
Rockingham county.	
Atkinson, Cong. ch. and so. m. c.	7 94
Raymond, H. J. D.,	3 00—10 94
Strafford county.	
Gilmanton, Cong. ch. and so.	20 00
Ossipee, Cong. ch. and so.	15 60
Tamworth, a friend,	50 00—85 50
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 11.50;	
Rev. N. B. Nichols, 5;	16 50

Claremont, D. M. Ide, for Japan Miss. 15 00
Plainfield, Cong. ch. and so. 10 00—41 50

VERMONT.

Addison county. Amos Wilcox, Tr. 56 60
Shoreham, Cong. ch. and so.
Bennington county.
Manchester, Cong. ch. and so., to
const. LEVI D. COY, II. M. 111 00
Caledonia co. Conf. of Ch's. I. A.
Howard, Tr.
Danville, Cong. ch. and so. 27 75
East St. Johnsbury, Cong. ch. and
so., add'l, 10 00
St. Johnsbury, South Cong. ch. and
so. 75 00—112 75
Chittenden county.
Burlington, 1st Calv. ch. and so. 19 72
Jericho Centre, Cong. ch. and so. 33 00
Williston, Cong. ch. and so. m. c. 15 50—73 22
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 10 30
Orleans county.
Brownington, Cong. ch. and so. 15 22
Holland, Cong. ch. and so. 7 00
Newport, Cong. ch. and so. m. c. 19 15
North Craftsbury, Cong. ch. and so. 42 00—83 37
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 27 35
Castleton, Cong. ch. and so. 60, m.
c. 41; 101 00
Pittsfield, Cong. ch. and so. 6.50;
Melvina Huggins, 3.50; 10 00
West Rutland, Cong. ch. and so. 150 00—288 35
Windham co. Aux. Soc. C. F. Thomp-
son, Tr.
Brattleboro, Cong. ch. and so. 93.07;
J. B. S., 100; 193 07
Windsor co. Aux. Soc. Rev. C. B.
Drake and J. Steele, Tr's.
Cbester, Cong. ch. and so., add'l, 20 60
Ludlow, Cong. ch. and so. 17 03
Norwich, Cong. ch. and so. 18 47
Rochester, Cong. ch. and so., add'l, 10 00
Woodstock, 1st Cong. ch. and so.
m. c. 17 15—83 25
1,011 91
Legacies.—Brattleboro, Mrs. Arabella
N. Smith, by B. Ranger, Ex'r, 100 00
1,111 91

MASSACHUSETTS.

Barnstable county.
Provincetown, Cong. ch. and so. 8 10
Wellfleet, 2d Cong. ch. and so. m. c.
in part, 25 00—33 10
Berkshire county.
New Marlboro, 1st Cong. ch. and so.
83.10, m. c. 16.90; 100 00
Peru, District coll. 25 00
Pittsfield, 1st Cong. ch. and so., in
memoriam of Rev. John Todd,
D. D. 270 98
West Stockbridge Centre, Cong. ch.
and so. 21 00—416 98
Boston and vicinity.
Boston, of which from Gardner Ed-
munds, 100; X, "for the debt,"
10; P., 10; 1,565 66
Walnut Ave. ch. and so. (prev. ack.
without designation, 757.53)
Bristol county.
Norton, Trin. Cong. ch. and so. 18 10
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, Augustus Smith,
Essex co. North Conf. of Ch's. William
Thurston, Tr.
Amesbury and Salisbury, Union
Evan. church, 9 32
Georgetown, Memorial ch. and so. 47 10
Haverhill, North Cong. ch. and so.
440.06; West Cong. ch. and so.
69 75; 509 81
Salisbury, Nathan Worthen,
Essex co. South Conf. of Ch's. C. M.
Richardson, Tr. 1 00—567 23
Beverly, Dane st. ch. and so. m. c. 15 85

Essex, Cong. ch. and so. 50 00
Lynn, 1st Cong. ch. and so. 64 87
Salem, a friend, 10 00
South Lynnfield, Cong. ch. and so. 5 00—145 72
Franklin co. Aux. Soc. William B.
Washburn, Tr.
Beverly, Cong. ch. and so. 2 50
Buckland, Cong. ch. and so. 16 00
Northfield, Cong. ch. and so. 31 41
Orange, Cong. ch. and so. 5 85
Sunderland, Cong. ch. and so. 28 75
Warwick, Cong. ch. and so. 25 00—109 51
Lampden county, Aux. Soc. Charles
Marsh, Tr.
Monson, Cong. ch. and so. 111.69,
m. c. 81.07; E. F. Morris, to con-
stitute ALICE A. MORRIS, II. M.,
100; 292 76
Hampshire county, Aux. Soc. S. E.
Bridgman, Tr.
Amherst, Rhode Ann Chester, 100 00
Belchertown, Cong. ch. and so. 105 20
Eastampton, Payson Cong. ch. and
so. 682 94
Hadley, Russell ch. m. c. 11 79—899 93
Middlesex county.
Bedford, Trin. Cong. ch. and so. 31,
m. c. 36.80; 67 80
Cambridge, North Ave. ch. and so.
41.68; a friend, 8; 49 68
Cambridgeport, Stearns Chapel m.
c. 18.70; Miss C. Winship, 40; 53 70
East Cambridge, Evan. Cong. ch.
and so. 60 00
East Somerville, Franklin st. ch.
m. c. 15 58
Everett, Mrs. Benjamin Odlin, 10 00
Lincoln, F., 15 00
Melrose, Ortho. Cong. ch. and so. 50 00
Newtonville, Central Cong. ch. and
so. 90 54
Reading, Old South ch. and so. 103 45
Sudbury, Union Evan. ch. and so. 13 80—531 55
Middlesex Union.
Ashby, Ortho. ch. and so. 26 00
Maynard, Cong. ch. and so. 30 82
Townsend, Miss M. C. II., 1 00—57 82
Norfolk county.
Franklin, Charles S. Barrett, 15 00
South Braintree, Cong. ch. and so.
m. c. 6 65
West Medway, V. M., 10 00
West Roxbury, South Evan. ch. and
so. m. c. 11 00
Weymouth, a friend, 30 00
Wrentham, Cong. ch. and so. m. c. 5 25—77 90
Old Colony Auxiliary.
Cohasset, Cong. ch. and so. 62 65
Plymouth county.
East Abington, 3d Cong. ch. and so. 100 00
North Bridgewater, Porter ch. and
so. 166 04
South Abington, Cong. ch. and so. 30 00—296 04
Worcester co. North.
Gardner, 1st Cong. ch. and so. 75 45
Hubbardston, Evan. Cong. ch. and
so. 14 75
Winchendon, North Cong. ch. and
so. 50.49; "A thank-offering for
Jesus," 5; 55 49—145 69
Worcester co. Central Asso'n. E. H.
Sanford, Tr.
Sterling, Ortho. Cong. ch. m. c. 5 00
Worcester, Central ch. m. c. 217 75
A friend, by hand of W. R. Hooper, 880 00—1,102 75
Worcester co. South Conf. of Ch's.
William R. Hill, Tr.
Grafton, Cong. ch. and so. 73 86
Milford, 1st Cong. ch. and so. 64 00—137 86
6,514 25

Legacies.—Enfield, J. B. Woods, by
W. B. Kimball, Ex'r, 40 00
Ludlow, Joseph Miller, by D. C.
Jones, Ex'r, 300 00
Williamsburg, Ebenezer Phillips, by
Thomas M. Carter, Ex'r, 375 42—715 42

7,229 67

RHODE ISLAND

Bristol. [The amount acknowledged in the October "Herald" for the general work (500), and the amount acknowledged in this number for Nominally Christian Lands (142.92), have been received from the following sources: Mrs. Maria DeW. Rogers, 250; Miss Charlotte DeWolf, 250; Ladies' Miss'y Society, 30; Others in the congregation, 112.92.]	
Peace Dale, Cong. ch. and so.	20 50
Providence, Elmwood Cong. ch. and so.	50 62
50 62; Pilgrim Cong. ch. and so. 10;	60 62
Tiverton, Cong. ch. and so.	8 00—89 12

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so., to const. ENOCH P. HINCKS, H. M.	120 59
Darien, Rev. E. D. Kinney,	5 00
Fairfield, 1st Cong. ch. and so.	235 75
New Fairfield, Cong. ch. and so.	22 00
Stamford, 1st Cong. ch. and so. m. c. 13.34; James Betts, with previous donations, to const. WILLIAM JAMES BETTS, H. M., 50;	63 31—446 68
Hartford county. E. W. Parsons, Tr.	
East Windsor, 1st Cong. ch. and so.	55 00
Litchfield county. G. C. Woodruff, Tr.	
North Cornwall, Benevolent Ass'n,	50 00
Middlesex county. John Marvin, Tr.	
Deep River, Cong. ch. and so. m. c.	13 49
East Hampton, 1st Cong. ch. and so.	
99.25; Union Cong. ch. and so. m. c. 5;	104 25
Middletown, 1st Cong. ch. and so. m. c. 46.38; J. F. Huber, for Madura, 1;	47 36—165 10
New Haven county. F. T. Jarman, Agent.	
New Haven, 1st Cong. ch. m. c. 7.25;	
3d Cong. ch. and so. 73.08; North Cong. ch. m. c. 7; a friend, 20;	112 33
North Madison, Cong. ch. and so.	23 79
West Haven, Rev. L. B. Peet,	26 00—106 12
New London county. C. Butler and L. A. Hyde, Trs.	
Lyme, Cong. ch. and so.	45 66
New London, 2d Cong. ch. and so. 1,134.10, m. c. 5.19;	1,139 29
Stonington, a friend,	2 00—1,186 95
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	25 00
Covey, Harvey Kingsbury,	20 60
Rockville, 1st Cong. ch. and so. m. c.	15 12
Vernon, Cong. ch. and so.	13 00—73 12
Windham county. Rev. H. F. Hyde, Tr.	
Canterbury, 1st Cong. ch. and so.	33 00
Eastford, Cong. ch. and so.	23 00
Westford, Cong. ch. and so.	12 00—73 00
Groton Bank, Cong. ch. and so., to const. ASA PERKINS, 2d, H. M.	169 52
	2,385 29

Legacies. — New Haven, Timothy Bishop, hy E. H. Bishop, Ex'r,	1,200 00
	3,585 29

NEW YORK.

Albany, Cong. ch. and so. m. c., to const. HENRY S. McCALL, H. M.	134 26
Ballston Spa, a friend,	20 00
Binghamton, Cong. ch. and so., to const. Mrs. LUCY A. NEWTON and SARAH E. BRAYNARD, H. M.	205 00
Brooklyn, Ch. of Pilgrims, Mrs. H. S. Griffith,	25 00
Champlain, 1st Presb. church,	29 12
Jamesstown, Leavitt Hallock,	5 00
Livonia, 1st Presb. ch. and so. m. c.	22 27
Lockport, Mrs. N. P. Hart,	10 00
Mannville, Cong. ch. and so.	13 00
Massena, 1st Cong. ch. and so. 6; 2d Cong. ch. and so., add'l, 20;	26 00
Moravia, Cong. ch. and so., add'l,	13 57
Morrisville, Cong. ch. and so.	33 69
Morrisania, Cong. ch. and so.	20 35

New York, H. I., 50; J. H. Pedro, 2.50;	52 50
Syracuse, M. Button,	2 00
West Farms, Alphonso Wood,	13 00—624 76

NEW JERSEY.

Chester, Cong. ch. and so.	17 10
Summit, C. Bardwell,	50 00—67 10

PENNSYLVANIA.

Brownsville, Com. on Miss. of Cumb. Presb. ch. (of wh. from Scuhgrass and Cranberry Congregations, to const Rev. J. A. BOWMAN, of Rockland, Penn., H. M.; from Jefferson Congregation, to const. Rev. A. J. SWAIN, of Millsboro, Penn., H. M.), hy Rev. J. H. Coulter, Treasurer,	300 00
Philadelphia, I. M. Van Harlingen,	
100; Mrs. D. Rockwood, 10;	110 00—410 00

MARYLAND.

Gaithersburg, a lady,	20 00
St. Dennis, Elijah W. Day,	50 00—70 00

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey,	25 00
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LOUISIANA.

New Orleans, Mrs. A. Hines, for Micronesia,	15 00
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KENTUCKY.

Louisville, T. S.,	160 00
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TEXAS.

San Antonio, S. M., Jr.	1 50
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OHIO.

Ashtahula, 1st Cong. ch. and so.	25 00
Austintown, Cong. ch. and so.	26 10
Brownhelm, Cong. ch. and so.	21 25
Clardon, Cong. ch. and so.	7 88
Cleveland, 1st Cong. ch. and so.	160 52
Cuyahoga Falls, Cong. ch. and so.	26 00
Four Corners, 1st Cong. ch. and so.	4 00
Gustavus, Cong. ch. and so.	5 55
Hampden, Cong. ch. and so.	5 50
Mansfield, A. L. Grimes,	100 00
Mantua, Cong. ch. and so.	6 10
Springfield, 1st Cong. ch. and so.	40 00
Syracuse, Welsh Cong. ch. and so.	4 00
Wayne, Cong. ch. and so.	22 75—454 48

Legacies. — Coolville, Rev. F. Bartlett, hy Mrs. M. B. Bartlett,	150 00
	604 48

ILLINOIS.

Atkinson, Cong. ch. and so.	9 00
Aurora, 1st Cong. ch. and so.	50 00
Chesterfield, Cong. ch. and so.	60 00
Chicago, a friend, 30; Mrs. G. S. Hubbard, 10;	40 00
Lawn Ridge, Cong. ch. and so.	11 20
Odell, Cong. ch. and so.	25 00
Onarga, Cong. ch. and so.	23 60
Payson, Cong. ch. and so. (of wh. from David Prince, with previous dona's, to const. EDWARD PRINCE, H. M., 25);	58 60
Peoria, Main st. ch. and so.	15 15
Tremont, Cong. ch. and so.	1 00—293 55

Legacies. — Godfrey, Mrs. Ellen Turner, 200—interest, 42, hy John Mason, Ex'r,	242 00
	535 55

MICHIGAN.

Atherton, hy Rev. J. V. Hickmott,	5 15
Bedford, Cong. ch. and so.	5 71
East Saginaw, Cong. ch. and so.	54 11
Grass Lake, Joseph Swift	15 00
Ludington, Cong. ch. and so.	19 00
Richmond,	2 85
Royal Oak, Cong. ch. and so.	5 00—106 82

MISSOURI.

Windsor, Cong. ch. and so.	14 16
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MINNESOTA.		
Austin, Union Cong. ch. and so.	48 42	
Glencoe, Cong. ch. and so.	10 00	
Glyndon, Cong. ch. and so.	11 25	
Minneapolis, Plymouth ch. and so.		
21.93; Vine st. ch. and so. 7.97;	29 95—99 62	

IOWA.		
Danville, Cong. ch. and so.	21 50	
Iowa Falls, Cong. ch. and so.	24 00	
Monroe, Cong. ch. and so.	1 65	
Oskaloosa, Cong. ch. and so., with previous donations, to const. Rev. J. E. SNOWDEN and GEORGE W. DRAKE, H. M.	80 00—127 15	

WISCONSIN.		
Beaver Dam, 1st Presb. church,	13 00	
Delavan, Cong. ch. and so., by Rev. William Walker,	10 00	
De Pere, 1st Cong. ch. and so., add'l,	65	
Eau Claire, Cong. ch. and so.	51 00	
Emerald Grove, Cong. ch. and so.	4 85	
Fairfax, Cong. ch. and so.	10 00	
Jaimestown, Presb. church,	15 00	
Johnstown, Rev. N. G. Goodhue,	2 00	
McGregor, Cong. ch. and so.	28 79	
Rosendale, Cong. ch. and so.	72 00	
Sheboygan, J. H. Jones,	20 00	
Waupeca, Rev. C. Marsh, deceased,	115 00—342 29	

NEBRASKA.		
Plymouth, Cong. ch. and so.	2 00	

OREGON.		
Forest Grove, 1st Cong. ch. and so.	4 62	

CALIFORNIA.		
Eureka, 1st Cong. ch. and so.	56 06	
Oakland, 1st Cong. ch. and so.	57 50	
Redwood City, Cong. ch. and so., for native preacher, North China, 62.72, m. c. 28;	90 72	
San Francisco, 2d Cong. ch. and so.	17 25	
Stockton, Cong. ch. and so.	66 70—288 23	

COLORADO TERRITORY.		
Central City, Cong. ch. and so., to constitute Mrs. HENRY C. DICKINSON, Appleton, Wis., H. M.	100 00	

CANADA.		
Province of Quebec,—		
St. Andrews, Presb. church,	28 00	
Windsor, J. Blackader,	2 50—30 50	

FOREIGN LANDS AND MISSIONARY STATIONS.		
Holland, Amsterdam, Dowager Van Lennep, for the new church in Diarhekir,	279 50	
Mahratta Mission, Rev. S. R. Wells, 100;		
Capt. G. W. Oldham, 56; T. Graham, 28; John Y. Lang, 16.80; J. Field, 28; G. Lodge, 5.60; T. Candy, 28; Rev. S. P. Meisal, 1.12; George A. Kittredge, 56; Dr. A. H. Leith, 53.43; Alex. Johnstone, 56;	433 95	

MISSION SCHOOL ENTERPRISE.

MAINE.—Acton, a class of little girls, 54c.; Harrison, Cong. s. s. 4.10; Wells, 1st Cong. s. s. 5;	9 64	
NEW HAMPSHIRE.—Hampton, Cong. s. s., for student in South Africa, 10; Hanover, Dartmouth s. s. 26; Meredith, H. I. Bard, 1; Wolfboro, Cong. s. s. 12.75;	49 75	
VERMONT.—Gaysville, Mission Circle, 2; Georgia, Cong. s. s. 4.70; Irasburgh, Cong. s. s. 6; St. Johnsbury Centre, Cong. s. s. 5;	17 70	
MASSACHUSETTS.—Conway, Cong. s. s., for Ceylon, 26; Pittsfield, 1st Cong. s. s. 31.73;	57 73	
CONNECTICUT.—Bolton, Cong. ch. and so.	10 50	
DISTRICT OF COLUMBIA.—Washington, Mrs. Annie S. Banfield, for education of student at Marsovan,	40 00	

ILLINOIS.—Princeton, Cong. s. s. 2.25; St. Charles, Cong. s. s. 25; Tonica, Cong. s. s. 10;	37 25	
MICHIGAN.—Richmond, 1st Cong. s. s.	3 50	
WISCONSIN.—Mount Sterling, Fannie D. Gay's missionary sheep, for Zulu Mission,	1 25	
	227 32	

Donations received in September,	\$15,619 84	
Legacies “ “ “	2,407 42	
	\$17,427 26	

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.		
Norridgewock, Cong. ch. and so.	5 00	

NEW HAMPSHIRE.		
Hampstead, Cong. ch. and so.	6 00	

VERMONT.		
St. Johnsbury, South ch. and so.	.10	

MASSACHUSETTS.		
Boston, Union ch. and so. 23.35; a friend, 20; P. 5;	53 35	
Easthampton, Payson ch. and so.	35 30	
Enfield, Cong. ch. and so.	100 00	
Gloucester, Cong. ch. and so.	66 45	
Greenfield, 1st Cong. ch. and so.	5 35	
Hubhardston, Evan, ch. and so.	9 75	
Salem, Tabernacle ch. and so. m. c.	43 93—314 16	
Southbridge (\$50 of the amount credited to the Cong. ch., Stockbridge, in Herald for July, should have been credited to Cong. ch., Southbridge).		

RHODE ISLAND.		
Bristol, Cong. ch. and so.	142 92	

CONNECTICUT.		
Ellington, Cong. ch. and so.	20 00	
Franklin, Cong. ch. and so.	17 00	
North Coventry, a friend,	5 00	
Rockville, 1st Cong. ch. and so. 18; 2d Cong. ch. and so. 50;	68 00—110 00	

NEW YORK.		
Madison, Cong. ch. and so.	9 00	
Penn Yan, Young Ladies' M. M. Society, for Mexican Mission,	35 00—44 00	

OHIO.		
Springfield, 1st Cong. ch. and so.	15 77	

ILLINOIS.		
Oak Park, Cong. ch. and so.	20 75	

IOWA.		
Montour, Cong. ch. and so.	14 08	

CALIFORNIA.		
Los Angeles, Francis Wilson,	15 90	

Legacies.—Coolville, Ohio, Mrs. F. Bartlett, by Mrs. M. B. Bartlett,	25 00	
	713 68	

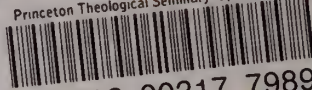
Donations for Nominally Christian Lands in September,	658 68	
Legacies “ “ “	25 00	
	\$713 68	

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